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STUDIES IN ROMANS

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FOREWORD

The following lectures on the Book of Romans were originally delivered at the Bible Institute of Los Angeles and published in the *Serial Bible Course Magazine*, now "**The Wonderful Word.**" The blessing of God upon these lectures has been so evident that they are issued with but few corrections but no change. These "Studies" have found favor with teachers conducting classes on Romans who use them the same as a text book. They have also proved helpful to many missionaries in China, Korea and India and are used in a few Theological Seminaries and have been translated for some of the tribes.

We acknowledge the goodness of God and live to proclaim "justification by faith apart from law and works" and all that subsequently and consequently follows.

W. LEON TUCKER.



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Lesson No. 1.

General Introduction to the Epistle

The Pauline Epistles must be approached and studied as a distinctive body of New Testament writings—as distinctive as the dispensation to which they are given. Their matter, their message and their mission determine their distinctive character.

The book of Holy Scripture is an unfolding of the purpose, plan and program of God, from Genesis to Revelation, each book or books, equally inspired of God (2 Tim. 3: 15 ; 2 Pet. 1: 21), but each succeeding part adding to the progressive unfolding of God's purpose in the process of revelation.

We insist at once and always, that the subject-matter of the Scriptures has to do with three classes, viz.: the **Jew**, the **Gentile** and the **Church of God**. These are not identical, never have been and never will be. Kingdom and Church have not a single letter in common. There is no way, logically, etymologically or theologically, to induce them to mean the same thing. The Epistles of Paul are addressed to the Church of God, and are as distinct from the other writings as the Church is in her calling and character, conduct and destiny, from Israel and the nations.

The student must face this fact or fail to grasp the meaning of the Book! The saddest fact in the history of the Church is the ignoring of the Church Epistles. They are looked upon as but an appendage to the Gospels and Acts—as having about as much significance as a footnote to a book, and about the same relation—incidental when they are **fundamental**.

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In many pulpits there is raised the cry, "Back to Jesus and the Sermon on the Mount," while the Spirit expressly directs us to the Epistles until we see "this Jesus, whom you crucified, both Lord and Christ," risen, glorified, ascended, seated and coming again! The purpose of God in the New Testament is not **back** to Matthew, but **on** to Revelation.

Because of this ignorance, Unitarianism, Spiritism, Russellism, Eddyism, Buddhism, Theosophy, and many kindred delusive doctrines have made inroads upon the life and spirituality of the Church.

The International Sunday School Lesson committee have for years avoided the Epistles, and as a result have reaped a generation who have a conception of the person and work of our Lord Jesus Christ, but little above that of an Emerson or an Eddy! There is a famine for the Word of God, especially for the Epistles.

The Epistles of Paul call us from Jewish ground to heavenly places in Christ Jesus. From the Gospel of the Kingdom to the Gospel of the "Grace of God" and the "Glory of God."

With these Epistles the believer finds both his calling and his hope. Of this multitudes are ignorant. We find we are "Called to be a **Heavenly** people, and our "**Hope**" is a Heavenly Savior. Phil. 3: 20-21; Eph. 1: 18.

If such a revelation came into the consciousness of the children of God everywhere, who could estimate the spiritual results?

There are many dear children of God living "under the sun" with every plan and purpose of life going up and out in "vanity, vexation and vapor." They know nothing better than Ecclesiastes, and have come to its mournful and melancholy conclusion. Eccl. 12: 13-14.

Yes, know nothing better than Ecclesiastes, when Ephesians reveals the remedy for an earth-bound life in One who has the purpose and the power to lift out of earthly places "under the sun" into Heavenly places in Himself!

Oh, that we may know the Righteousness of Romans, the Order of Corinthians, the Liberty of Galatians, the Calling

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of Ephesians, the Joy of Philippians, the Head of Colossians, the Coming One of Thessalonians, the Precious Deposit of Timothy and the Glorious Appearing of Titus.

Lesson No. 2.

The Significant Position of the Roman Epistle in the New Testament Canon

In the preceding lesson we sought to impress the importance of the Epistles. We now seek to impress the importance of the Epistle to the Romans as the introduction to the Epistles which lie beyond. The canonical order is as follows:

ROMANS,

1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thessalonians, 1st and 2d Timothy, Titus, Philemon and Hebrews. (?)

Romans stands at the head like a stately sentinel, as if to say: "Beyond me lies a great secret, the knowledge in a mystery of Christ, 'which in other ages was not made known unto the sons of men' (Eph. 3:4-5), which, if ever known, the initial step must be taken through me." The Roman letter stands like a mighty tower before a city within which there are untold treasures for plunder, but the tower must first be taken.

It would seem the Holy Spirit has intent that the Epistles should be read, beginning with the Romans. It is elementary and fundamental to the further study of the Epistles. It is beginning here at Romans the student receives the introduction into the secrets of a hitherto unrevealed purpose of God. (Rom. 15:25-26.) Romans holds the pass key by which we pass on to the Corinthians, Ephesians, Colossians, and on to the close.

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The Roman letter appears to me as the outer door through which we must enter on our way to a secret meeting place with the Holy Spirit to learn from him the things which Jesus would have told His disciples, but found them unable to receive them. (John 16:12.) In the Epistles we learn what He meant when He said, "I have yet many things to say unto you, but **ye cannot bear them now.**" (John 16:12.) Here the "Spirit of Truth is come" (John 16:13) and is "guiding us into all truth." In the Epistles the Spirit takes the "things of Christ and shows them unto us." (John 16:14.) Here we see "things to come." (John 16:15.) In the Gospels we find the purpose of Jesus "arrested." In the Epistles we find an "unexpected purpose within a purpose." (Erdman.) The Holy Spirit is showing us things which Jesus in the Gospels considered it "expedient" to withhold. In the Epistles we see "things of Christ" which the Gospels did not reveal. We are "shown things to come," of which we would have been ignorant but for these Epistles. When Jesus said, "It is expedient for you that I go away—that the Comforter may come" (John 16:7), the **Epistles were in the forecast.** Here we see a "Glorified Christ" according to promise. (John 16:14.) We call them the Epistles of Paul; in reality they are the Epistles of the Holy Spirit. How they should be loved, prized, but alas—how neglected! Wonderful truth! Ah, yes, but ROMANS is the opening to it all.

Let us compare the Epistles in their order to the Tabernacle in the Wilderness. If one were to know all the Tabernacle contained in its "length" they must first face its "breadth." (Note how carefully the Holy Spirit guards the dimensions in Eph. 3:18—"breadth" first.) In facing the breadth of the Tabernacle one would stand before the door with a brazen altar directly before him, and everything else connected with it beyond the altar to the "full length" of the Tabernacle. The imperative brazen altar blocked the way to further pursuit. Beyond the altar is furniture of perfection and beauty, curtains with colors

in exquisite blending, figures and forms in mystery, intense ascending, Cherubim bending, and glory revealed; but no access to these was permitted until expiation and propitiation be provided at the brazen altar! Romans is the "breadth" where we face the brazen altar that we may go on and explore the "length"! At the opening of Romans we find man in his unrighteousness (Chap. 1), which is under the judgment of God (Chap. 2:16), and helpless through law (Chap. 3:19), provided with the righteousness of God apart from the law (Chap. 3:21), a righteousness which is by faith of Jesus Christ! Hallelujah! And here at the brazen altar, the "way into the holiest" begins. Beyond Romans we are to trace the "unsearchable riches of Christ"; we are to see "what is the fellowship of a mystery which from the beginning of the world hath been hid in God" (Eph. 2:8-9), but we take our initial step at the opening in Romans.

Lesson No. 3.

The Divisions of the Epistle

In lesson number one, the student saw the necessity for the study of the Epistles. In lesson two, the importance of the canonical position of the Roman Epistle in the epistolary section of the New Testament. We are now ready to synthesize (view its component parts as a whole) the book. Later we shall analyze. Read it at a sitting, at least once, prayerfully, carefully and studiously. With care note words and phrases often occurring, seeking to catch for yourself the "key" word, and, if possible, the development of the argument. A student of the Bible must mean business. When this instruction is followed we are better prepared to outline this wonderful Epistle.

The Epistle to the Romans has **Three** main divisions, which are definitely and distinctly marked, and are as follows:

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GENERAL DIVISION

First. **Salvation.** Chapters 1 to 8.

Second. **Dispensation.** Chapters 9 to 11.

Third. **Exhortation.** Chapters 12 to 16.

(Indicate these divisions on the page of your Bible at the head of the Epistle.)

We mean by this that Chapters 1 to 8 have as their subject-matter the development of the truth of **Salvation**; that Chapters 9 to 11 have to do with **Dispensation**, and Chapters 12 to 16 form an **Exhortation**.

With these General Divisions in your mind, we will subdivide the first division, **Salvation**, and the last division, **Exhortation**, and for the time treat the central division, **Dispensation**, as if it did not exist, or was not in the Epistle. Our reason for this we will state later.

FIRST DIVISION—**Salvation.** Chapters 1 to 8.

SUBDIVISIONS

Condemnation, Chapters 1 to 3.

Justification, Chapters 4 to 5.

Sanctification, Chapters 6 to 7.

Glorification, Chapter 8.

THIRD DIVISION—**Exhortation.** Chapters 12 to 16.

Transformation, Chapters 12 to 13.

Exhortation, Chapters 14 to 15.

Salutation, Chapter 16.

At once the student will notice the key words are, Condemnation, Justification, **Salvation**, Sanctification, Glorification, **Dispensation**, Transformation, **Exhortation** and **Salvation**!

Some one will say what an alliteration; and this is true, but it is not imagination, for when the **alliteration is carefully studied** it will be found true to the **interpretation** of the Epistle.

The letter has now taken form and order. The student may grasp the character of its **contents** and the beauty of its **construction**. Having outlined the General Divisions and their Subdivisions we will now attempt to

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arrive at the teaching and contents of each chapter. Write neatly at the head of each chapter the following, which truthfully summarizes the contents of each chapter:

- Chapter 1. Man's Ruin and Unrighteousness.
- Chapter 2. God's Judgment on Sin.
- Chapter 3. The Universality of Sin.
- Chapter 4. Faith Without Works.
- Chapter 5. Results of Faith.
- Chapter 6. Death to Sin.
- Chapter 7. Death to Law.
- Chapter 8. In Christ Jesus.
- Chapter 9. ISRAEL'S ELECTION.
- Chapter 10. ISRAEL'S REJECTION.
- Chapter 11. ISRAEL'S RECEPTION.
- Chapter 12. Christian Character.
- Chapter 13. Duties to Powers.
- Chapter 14. Relation to Brethren.
- Chapter 15. Christian Labors.
- Chapter 16. Salutations.

Now look at the chapters as named. Notice that 9, 10 and 11 are in capitals. This is done to gain attention. This is the portion we consider in our next lesson. See how the subject changed with the 9th chapter and is resumed in the 12th. Why this break in thought? Is the Epistle fragmentary? Does it lack order, symmetry and literary style? Is this a mark of human imperfection, or Divine perfection? We can make no further progress until this is explained. We name this division "The Parenthetical Portion"—Why?

May God give us spiritual insight into His divine purpose and will as we consider this important portion.
Romans 11: 33.

Lesson No. 4.

Chapters 9, 10 and 11—the Parenthetical Portion

The definition of a parenthesis is “an explanatory clause or a qualifying statement.” A “parenthesis” is an infusion that does not create confusion. A “parenthesis” may be inserted in the main body of a sentence or a subject. Grammatically “the context is complete without it.” A “parenthesis” does no violence to the noun or the verb, the subject or the predicate. A sentence is grammatically complete without a parenthesis, and such is the **“Parenthetical Portion”** (Chapters 9, 10 and 11) of the Roman Epistle. It does no violence to the subject-matter of the Epistle. It creates no confusion in its order or construction. It stands explanatory to the unchanged purpose of God concerning Israel, in the midst of a book which is the first in order of a revelation concerning the “Mystery of the Church, His body,” a new and hitherto unknown purpose of God! That if He has now turned to a people “who were no people,” He has not forgotten His ancient people. (Rom. 11:1-15.)

That Chapters 9 to 11 form a **Parenthesis** in the Roman Epistle, is evident by the fact that if these three chapters were left out and the student would pass from the last verse of the 8th chapter to the first verse of the 12th chapter he would find order, harmony, and perfect development in thought and argument. Romans 12:1 is a complement and a continuation of Romans 11:36 would be superfluous and contradictory.

A remarkable statement, I grant you, but one wherein is found the wisdom which the Holy Spirit teacheth. (1 Cor. 2:13.) The first general division, **Salvation** (Chapters 1 to 8), and the last division, **Exhortation** (Chapters 12 to 16), have a subject in common, while the central division,

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Dispensation, has quite another theme for its discussion! It has to do with "Israel" and the others have to do with the "Church," and Israel and the Church are not identical.

Note a few marvelous facts! See how God by this parenthesis has guarded the subject-matter of Chapters 9, 10 and 11 from the main argument of the Epistle. The word "**Israel**" does not occur anywhere in Chapters 12 to 16. The first place that the word appears is at the opening of the "Parenthetical Portion" (Chapter 9:4), and from this point to the close of Chapter 11, the words "**Israelites**" and "**Israel**" are found just fourteen times; the double measure of Spiritual perfection in the purpose of God.

Furthermore, in Chapters 9 to 11 the name "**Israel**" occurs just twelve times, **The Number of the Tribes!** As if standing there as a pledge for the future restoration of the twelve tribes. Compare Revelation 7:4-8. Here we see the breast-plate over the heart of the High Priest with the names of the twelve tribes thereon, His eye still upon, and purpose still unchanged, though He has for the time turned to a "purpose within a purpose." Here is the security of the "promise to which the twelve tribes hope to come." (Acts 26:7.) This is the "Hope of Israel."

To be sure, the Jew, in contrast with the Church, is mentioned several times in both the first and the last divisions, but is it not singular and almost startling that the name of Israel or Israelite is not mentioned in the entire book, save the **Parenthetical Portion**, and then in such numerical precision?

Why is this "Parenthetical Portion" ignored? What confusion has arisen thereby, and what spiritual blindness on the part of multitudes concerning God's purpose for both Israel and the Church! In our next lesson we will see if by analysis this portion is not declared to be "Parenthetical." We are prepared to say this: The hypothesis laid down in the above writing is **True** or the Roman Epistle is a contradiction, a literary absurdity, an enigma, a blunder and a barrier to all Biblical interpretation, and instead of an open door to the future study of the Epistles, it is an impassable gulf!

Lesson No. 5.

Parenthetical Portion (Continued)

The discoveries in the preceding lesson, No. 4, are too remarkable and significant to be set aside by the ordinary methods of interpretation. They are an unmistakable confirmation of the position which we have taken, viz.: that Romans **Nine, Ten and Eleven** form a parenthesis in the Roman Epistle, and that at the beginning of Chapter 9 the subject is changed from the Church and the individual believer to "Israel" as a chosen people in the Sovereign purpose of God, the objects of an **unconditional election** (Chapter 9), now suffering a **temporary rejection**, and awaiting a **future reception**. (Chapters 10 and 11.)

The student may at once see that Romans 9:1 is **not** a continuation of 8:39. This sublime and matchless closing of Chapter 8 precludes this. The closing of Chapter 8 is a climax to the doctrinal development of the Epistle which began with Chapter 1:16. Chapter 8 closes with a paen of victory and a period of completeness. With numerical perfection it is brought to a successful and satisfactory close.

It is of much interest to the student as well as to the interpretation of the Epistle to notice the contrast in Division No. 1, **Salvation**, Chapters 1 to 8, and Division No. 2, **Dispensation**, Chapters 9, 10 and 11.

1. The eighth chapter closes with a shout of triumph, while the ninth chapter opens with a dirge of sorrow, suffering and agony. Chapter 8:33 to 39; Chapter 9:1-3.

2. The Apostle opens his Epistle with great joy, thanking God for the **Faith** of a Gentile people, "spoken of throughout the entire world" (Chapter 1:7), while in Chapter **9** the Apostle is found in great sorrow, a sorrow so deep that he was "not behind Moses in his desire, if it were possible, to be sacrificed himself for the good of the nation"

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(Grant), for the **Unbelief** of a nation whose past had distinguished them from all nations. (Chapter 9:2 to 5.)

3. The first chapter opens with a declaration of the Apostle's **separation to the Gospel of God** (Chapter 1:1), while in the **Ninth** chapter we behold the Apostle's willingness to be **Separated from God** for the sake of his brethren. (Chapter 9:2.)

4. In Chapter 1 he addresses himself to Romans—Gentiles—but in Chapter 9 his subject is “my kinsman according to the flesh.” In the **First** chapter he was speaking of brethren in the **Faith**, while in **Nine** brethren in the **Flesh**. (Chapter 9:3.)

5. In Chapter 1 the Apostle has “received grace and Apostleship for obedience to the faith among all nations” (verse 5), but in Chapter 9 he has turned again to one **Nation**. (Chapter 9:2.)

6. In Chapter 1 he is addressing “all that be in Rome, beloved of God, called to be saints, the called of Christ” (verses 6 and 7). In Chapter 9 they are “Israelites, to whom pertaineth the adoption, the glory and the covenants, the giving of the law, the service of God, and the promises, whose are the Father’s, and whom concerning the flesh Christ came, who is over all, God blessed forevermore.” (Chapter 9:4-5.) None of these things can be said of the Romans or the Church of God.

7. The first chapters of Romans show us a people who have come from a state of condemnation to Justification, who have received the righteousness of God by faith, apart from the law (Chapter 3:21-26), having access by faith into grace, wherein they stand, and are rejoicing in the hope of glory! Hallelujah! (Chapter 5:1-3.) But Chapters 9, 10 and 11 show us a people who are “ignorant of God’s righteousness,” seeking to “establish their own righteousness” by law and works, with no access, no standing, no grace, no evangel, blind, scattered and no glory! (Chapters 9:31-32; 10:1, 3, 4; 11:7, 8, 10.)

8. By the time the eighth chapter is brought to a close the believer in Christ is saved, sanctified, separated, safe and secure; but in Chapter 10, the Apostle’s prayer is “to

God for **Israel** that they might be saved." (Chapter 10.) If Israel and the Church are identical, what a contradiction! How absurd! In the next lesson this examination will be continued. Israel is not the Church, but is the subject of the "parenthetical portion," and this must be brought to the student's mind, in order that he may be enabled to study the Scriptures and with an understanding, "rightly dividing."

Lesson No. 6.

Parenthetical Portion (Continued)

That we place so much emphasis on the "Parenthetical Portion" of Romans may appear to the student as superfluous, but such is not the case. The failure to distinguish between Israel and the Church is the cause of a mixed, muddled and misguided message from the pulpit and platform. Herein is the preservation of every vital truth for evangelical interpretation! This distinction, if made, would mean the extinction of a false principle of interpretation which prevents a "right dividing of the word of truth." (2 Tim. 2:15.)

The right conception of the distinction between **Israel** and the **Church** will give the student a right conception of **Law** and **Grace**, **Faith** and **Works**, **Standing** and **Reward**, **Prophecy** and **Revelation**. Without it none of these important distinctions can be fully and properly known.

In Lesson No. 5 we saw that Chapters 1 to 8 and Chapters 9 to 11 were not discussing the same subject. This is likewise true of the third main division. (**Exhortation**, Chapters 12 to 17.) Chapters 12 to 16 continue Chapters 1 to 8, **not** Chapters 9, 10 and 11. Chapter 9 has its own beginning, as we have certainly seen, and Chapter 11 has

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its closing, benediction and amen! (11:36.) **Chapter 12 Resumes the Subject of Chapter 8**, and with an exhortation based on the contents of Chapters 1 to 8 brings the book to a close.

Mark you, the "I beseech you, brethren," of Romans 12:1 is the continuation of Romans 8:39. Nine, ten and eleven form the "parenthesis" within the body of the letter, as we saw in the preceding lesson by comparison and contrast, the difference and distinction between the main body of the Epistle and the "parenthetical portion." This is likewise true of the remaining chapters, 12 to 16. They are an **Exhortation** based on the doctrinal portion, Chapters 1 to 8.

In Chapters 12 to 16 we find the Apostle addressing a people as "brethren" (not in "flesh," as in Romans 9:3), whom he exhorts, as a sequence of all they have learned, to "offer their bodies as a living sacrifice to God, Holy and acceptable, not to be conformed to the age, but transformed with a renewed mind, to prove that good and acceptable and perfect will of God." (Verses 1 and 2.) He furthermore declares they are all **Members of One Body** (verse 4), and are **One Body in Christ** (verse 5). This could be true only of the Church, which is the body of Christ. (Col. 1:18; Eph. 3:6; Eph. 4:16.) The Epistle from the twelfth chapter to the close, continues in such language, which if applied to Israel would be as meaningless as to attempt to apply Chapters 9, 10 and 11 to the Church.

In Chapters 9, 10 and 11 the subject of the Apostle's consideration is a nation (not a body) "cast away" (11:15), "broken off" (11:19), "eyes darkened" (11:10), "backs bowed down" (11:10), "in unbelief" (11:20), not transformed from the age, but conformed to the age, and left to an earthly history to run parallel with the "times of the Gentiles" (11:25), the objects of judgment and a future deliverance" (11:26).

Oh, what a difference in the calling and the destiny of Israel and the Church. The question arises, If there is such a difference between Israel and the Church, why is it thus

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brought out in this Epistle to the Romans? Why break into a Church Epistle with a parenthesis of this sort? Is the Holy Spirit the author of such intrusion? If so, why? This we will attempt to answer in our next lesson, after which we will enter into the analysis of the Epistle.

Lesson No. 7.

A Difference with a Distinction

The presence of the "Parenthetical Portion" (Chapters 9 to 11) in the Roman Epistle, which is the first of the Church Epistles, is the unimpeachable evidence that the "Holy Inspirer" of Scripture would distinguish between **Israel**, the chosen nation, and the **Church**, the Body of Christ. In the foregoing lectures we have found all reason unfounded that these **Two** should be confounded. This "parenthesis" appears in Romans, the first of the Church Epistles. The subject discussed in the "parenthesis" is not taken up again in the Church Epistles. From Romans to Thessalonians the subject-matter is the "Church of God," the "Mystery," "the Body," that "which I received by Revelation," with the one exception of this "parenthetical portion," within which the **Past** and **Present** and the **Future** of Israel is the matter in discussion, not the Church of God! The "parenthetical portion" of Romans is a witness to the **unchanged purpose of God for Israel**. In the inauguration of a purpose in "other ages unknown" some might think the original program for Israel had been abandoned or transferred to this new program and purpose in the Church, but not so? "The gifts and calling of God are without repentance" (11: 29). "For this is my **Covenant** unto them," saith God (verse 27). He is a covenant-keeping God. "I, Jehovah, change

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not, therefore ye, O ye sons of Jacob are not consumed.” (Malachi 3:6.)

God in this “portion” seems to say, “Though I **hide** my face from Israel and show my **Heart** to the Church, I have not forgotten Israel; though I am silent, I am not sleeping; though the spirit of slumber (Rom. 11:8) has fallen over their eyes, I slumber not!” When the period of the “hidden face” (Hos. 5:15) is overpast, “in their affliction they will seek Me early, they will seek My face” (Hos. 6:1-2). They shall see His face, even the face of Jehovah Jesus, who will make His face to shine upon them; “who will give them peace for their bitterness, show them light for darkness; He will lift up His countenance upon them and be gracious unto them.” (Num. 6:24-26; Hos. 14:4-5.)

Yes, beloved, the people, who, had they “hearkened unto Him” at the first appearing, would have had “peace as a river” (Isa. 48:18), whose **House** is now desolate, shall one day cry aloud, “Blessed is He that cometh in the name of the Lord” (Matt. 23:39). Hallelujah! And again, Hallelujah!

This “parenthetical portion” is a witness to the unalterable character of prophecy. One jot or one tittle shall not fail or pass till all be fulfilled. “Heaven and earth shall pass, but not my word.” (Matt. 24:35.)

The prophecies cannot be fulfilled without Israel’s present preservation and future restoration. **The Church of God Cannot Fulfill Them—Only Israel Can.**

The great body and bulk of these prophecies are yet to be fulfilled, but God has not called the Church to do it, and asks not such of her. It is not her task! Failing to understand her position before God as **Revealed** in the Scriptures, she has in all ages set about to do this without Israel and has in turn been brought into shame, humiliation and chastisement. What a rebuke this “parenthetical portion” is to the Church which attempts to appropriate the **prophecies, the promises, the position and portion** of Israel to itself. For this cause the Church has become earthly, worldly, and conformed to the age! When the Church seeks Israel’s earthly habitation, it loses its trans-

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formation and its hope of translation. (I Thes. 4:14-17.)

Many are trying to establish the Church in the "land" while God is trying to get the Church in the "heavens," and will succeed, thanks be to His power by which He raised Jesus from the dead! Ignorance of the Scripture has made the Church a **spiritual pervert!**

Many are trying to take the sum total of prophecy and turn it over to the Church, and have ruled Israel forever out and given the Church the place of Israel. The Church cannot take Israel's place! The Church has a place of her own! Nor can Israel take the place of the Church; Israel has a place of her own.

The Kingdom is not **Transferred**, it is but **Deferred!** Prophetic interpretation is not lost in spiritual application! This is the testimony of the "parenthetical portion." The Holy Spirit sealed and secured this to us in the Roman letter. A new commandment I write unto the Church: "Thou shalt not steal the promises of God for Israel!" With these seven lessons as an "Introduction of the Epistle," we are now ready for the Epistle itself. What untold pleasure lies before us! What exhibitions of the skill of the Holy Spirit! Into what depths of darkness and to what heights of glory we shall be permitted to look. What a track to trace, from **Condemnation** to **Glorification**,—Romans 1 to 8.

Lesson No. 8.

Subdivision No. 1. Condemnation, Chapters 1 to 3

"I mourn and am distressed because all do not know this man Paul as they should know him. It is from hence our myriad evils spring—from our ignorance of Scriptures, hence grows the epidemic of heresies; hence our neglected lives and our unfruitful toil."—St. Chrysostom in "Introduction to Romans."

"To Paul I appeal from all interpreters of his writings."—St. Augustine.

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PREAMBLE—CHAPTER 1:1-15

This is the first of the Epistles in the canonical order of the New Testament and is addressed to **Saints in Jesus Christ** by a **Slave of Jesus Christ!** Verses 1 and 7.

Slave! Saints!! Words we will meet again and again in the perusal of the Epistles.

A mastered man and separated saints, meet us at the very threshold of the Epistle!

The one is called to the “Gospel of God” (verse 1), and the others are called by the Gospel of God. (Verse 6.)

First—Take a look at the SLAVE. He bore the brand of his “Master, Jesus” (Gal. 6:17). To him it was sacred bondage. To be a slave is terrible in the abstract. To be the bond servant of Jesus Christ is Paradise in the concrete” (Moule).

He belonged to Jesus Christ as wholly as a healthy head belongs in its freedom to the physical center of life, and will. He declared himself a “Servant,” knowing the people to whom he was writing despised servitude. The word used is stronger than “Servant”; it is “Bond Servant.” “He was the humble, menial bond slave of Jesus Christ, the despised, respected Nazarene” (Broughton).

He was “called” (verse 1), “chosen” (Acts 9:15), and as a “bond slave,” made choice of God’s choice.

There is an unspeakable compensation for those who are willing to take the place, position and portion of a slave, in this, that the **Master becomes responsible** for such an one.

“Self-surrender taken alone is a plunge into a cold void. When it is a surrender to the ‘Son of God who loved me and gave Himself for me,’ it is the bright homecoming of the soul to the seat and sphere of life and power.”—Moule.

A Servant is one

Separated (verse 1).

Sent (Acts 28:28).

Sealed (Gal. 6:17; Eph. 1:13).

Supported (Phil. 4:10-13).

Strengthened (2 Tim. 4:17).

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Succored (Rom. 16:2).

Secured (2 Tim. 4:18).

But little wonder the Queen of Sheba exclaimed, "Happy are these, thy **Servants** which stand continually before thee," when she beheld the servants of Solomon. How much more the Servants of Jesus Christ! "When Christ calls one He makes him what He calls him" (Bengel).

Second—Take a Look at the Saints. Paul was called to be an Apostle—these were "called to be saints." "Saints" was the New Name. The old name was "Sinner." The difference between a "Saint" and a "Sinner" is the **Lord Jesus Christ**. They had been "called." What an **Effectual** voice is His! They had been "Corrupt ones," now "Holy ones!" They were once aliens, now belonging to Him—His personal property, and for His ends. They "in Rome" (verse 7), but also "in Christ Jesus" (verse 7). There was quite a change in habitation; they had been **in Rome**, now **in Christ Jesus**. For men to live in Rome means but little to Rome and nothing to God, but for men in Christ Jesus to be in Rome means much for Rome and everything to God. Hallelujah! God is calling loudly for **Saints**. These had been in the Household of Cæsar, now the Household of Faith (verse 8). "Saints are not only stars in the eternal sky, but flowers sown by the Lord in a common field." (Phil. 4:22.) (Moule.)

Saints are a glorified aristocracy. Oh for more aristocrats!

Saints are:

Created (2 Cor. 5:17; Eph. 2:10).

Called (Rom. 1:7).

Cleansed (1 Cor. 6:11).

Commissioned (2 Cor. 5:20).

Chastised (Heb. 12:6-7; 2 Cor. 6:9).

Cultivated (John 15:2; 2 Peter 3:18).

Crowned (2 Tim. 4:8; 1 Peter 5:4).

Let the object of our love be the **Savior**, our character **Saints**, our position **Slaves**.

Lesson No. 9.

Salutation—Chapter 1: 1-7

Having taken a look at the “Slave” and the “Saints” and the “Savior,” we are now ready to analyze the letter of the “Slave” to the “Saints” concerning this “Savior.”

The Epistle begins with a **Salutation** (verses 1 to 7) and ends with **Salutations**. Ch. 16.

It begins with a general salutation **to all** that be in Rome, and ends with specific salutations to many that are in Rome.

It begins with the mention of a Gospel which has always been known (verse 2) and ends with a “Mystery” which has never been known. Ch. 16: 25.

It begins with the **Gospel of God** promised by the prophets and ends with **My Gospel** which none of the prophets ever knew. Ch. 16: 25; Eph. 3: 3, 4.

It begins with a Gospel committed by **Prophecy** to the Jew and ends with a **Revelation** to a Gentile.

The Divine order here, as elsewhere, is to the “Jew first”; therefore the book opens with **one** nation, the custodian of the Gospel, and moves on (verse 5) and closes with a Gospel for the obedience of faith for **all nations**. Ch. 16: 26.

The opening verses (1 to 5) and the closing verses (Ch. 16: 25, 26) of the Roman Epistle are most marvelous and wonderful and should demand an exhaustive treatment which this **Study** cannot attempt. We have in these two portions the distinction between prophecy and revelation which we sought to impress in Lesson No. 6. We show this contrast by way of comparison. Carefully compare the following with an open Bible:

ROMANS 1: 1-5

1. The Gospel of God, verse 1.
 2. Promised by the Prophets, verse 2.
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3. Promised beforehand (no secret), verse 2.
4. Always manifest, verse 2.
5. Concerning His Son, verse 3.
6. By prophecy committed to one nation, verse 3.
7. His resurrection out from among the dead (see Greek), verse 4.

ROMANS 16:25, 26

1. According to "my Gospel," verse 25.
2. According to "revelation," verse 25.
3. A mystery "kept secret," verse 25.
4. "Now made manifest," verse 25.
5. Concerning His body, the Church, Eph. 3:3-9.
6. By preaching declared to all nations, verse 26.
7. The Resurrection and Translation of the Church out from among the dead. 1 Thes. 4:14-17; Phil. 3:11.

This closing passage of Romans is but the foundation statement, or rather the "first fruits" concerning the "Mystery." It is taken up with fullness and detail in Ephesians. Read with care and prayer Eph. 3:1-11. Note the words enclosed in parenthesis in verses 3 and 4 (as I wrote aforetime in a few words, etc., etc.). This refers, we think, to what he had before written to the Romans in Ch. 16:25, 26. Beginning at **this point**, the student will find the above comparison will lead him to the very heart of the Epistles, that when "ye read ye may **understand** my knowledge in the mystery of Christ" (Eph. 3:4). These words will be critically examined when the last chapter is reached, but of this the student may be sure, that that which is affirmed in our first lesson, is again confirmed by this contrast or comparison; the Roman Epistle opens the way to the secrets of the following Epistles!

THANKSGIVING, VERSES 8 TO 15

"Having addressed the Romans first **formally**, then **officially**, he now addresses them **personally**" (Stifler). He regrets his inability to come to Rome. He has a will to go, but no way. God has a will for him to go and a way, but as yet the Apostle knows it not. Romans begins with

the Apostle desiring to go to Rome. When the book of Acts closes he is there, but in chains. God has a way!

The Apostle acknowledges he has a debt, but confesses he cannot pay (verse 14). God coined the bullion of his willingness a little later in His own mint and gave him current passage.

He desired a "**prosperous**" journey to come unto them (verse 10), but God granted him a **perilous** journey. See Acts 27:28.

He desired to impart to them a spiritual gift and they came out fourteen miles to meet him at the end of his journey. (Acts 28:25.) It was indeed mutual. (Rom. 1:12.)

In our next study we will consider the "Fundamental Thesis," verses 16 and 17, which at once introduces us to the argument of the Epistle.

Lesson No. 10.

The Fundamental Thesis—Chapter 1: 16, 17

These two verses constitute the fundamental Thesis of the Epistle. They present the contents of the book in a brief. In other words, they are a concise table of contents.

The Bishop of Durham says: "These words give out the great theme of the Epistle." The Epistle is a commentary on these verses. They hold the key words for the opening of the riches of the Epistle.

Dr. Stifler says of the 16th verse: "In this brief sentence Paul has packed three rich facts: First, the effect of the Gospel—Salvation; secondly, the extent—It is world-wide to 'every one'; thirdly, its condition—Faith in Jesus Christ."

Of the 17th verse he says: "This verse gives the very point of the effectiveness of the Gospel."

We hereby arrange these two verses in emphasis, that the student may see they contain the key words of the letter: "For I am not ashamed of the **Gospel** of **Christ**, for it is the **power** of **God** unto **Salvation** to every one that **believeth**; to the **Jew first**, and also to the **Gentile**; for therein is the **Righteousness** of **God** revealed from faith to faith, as it is written, the **Just** shall live by **Faith**."

That these two verses form a brief for the contents of the Epistle is evident by the occurrence of the emphasized words in the Epistle. The **Gospel** occurs ten times, **Lord Jesus Christ** occurs thirty-two times, **Lord** thirty-one times, **Christ** alone thirty-three times, and **Jesus** but twice. The word **Power** appears just twelve times, while the name of **GOD** is found **one hundred and eighty-eight times!** **Salvation** twice, **believeth** fifteen times; **to the Jew first** three times, the **Jew** eight times, **Gentile** and **Gentiles** twenty-eight times (4 times 7). **Righteousness** occurs forty-four times, while **just**, **justify** and **justification** are found twenty times, and the last word, **faith**, thirty-four times! The sum total of these figures reveals the fact that the eleven leading words of these two verses occur in the Epistle 462 times! The student may be sure he will meet each of these words often and should acquaint himself with them at once. As the book of Romans opens the way to the study of the Epistles of Paul, so verses 16 and 17 open the way to the Roman Epistle. Young men in the process of preparation for preaching, hear me! If you know the above emphasized words and preach them, your ministry will be of power, but with anything less than these themes you may succeed in pleasing a few people, **but you cannot please God!** The theme of the Roman Epistle should be the theme of true preaching, viz.: the **Gospel** of **Christ**, **God's Son**, is the **unveiling** of **God's Righteousness**, and by **faith** whosoever **believeth** is **justified** from all things! Hallelujah!

These eleven words magnified, mean **God glorified**, **Christ deified**, His offering ratified, guilty man justified, the believer crucified, sanctified, satisfied, and waiting to be glorified!

The Gospel of Christ is the Power of God unto Salvation." The Gospel is the "good news" of Christ Jesus. Not "good news" about some **thing** but about some **One!** Not a system but a Savior! Not a principle but a **Person!** A friend when entering a "holiness meeting" was approached by a lady who said, "Have you got it?" "Got what?" said he. "Got it?" said she. "No, I have not got **it**, but I have got **Him!**" was the reply. Receiving Christ is not giving up some things, as is so often urged, but taking in some **One.**—Gal. 2: 20.

Christianity is not a power from without to work within, but a Person within to work without!

We hear much about "Natural law in a Spiritual world," but Christianity is a "Spiritual Law in a Natural world." It is not the focus to an object but the radiation from a person! It is not from circumference to center but from center to circumference! Witness to ME—Jerusalem—Judea—Samaria—Uttermost part!

It is to **know Him**, not **about Him**. Let this be the sheet anchor of our faith. We now look from Him to man and his ruin.—Verses 18 to 32. It is a look into the Abyss!

Lesson No. 11.

Man's Ruin. Chapter 1: 18-32

We now turn from "Righteousness revealed," vs. 17, to "Wrath revealed," vs. 18. From the Gospel of Christ to the godlessness of men. From the glory of the Son of God to the shame and sins of the sons of men. From the glory of the upper world to the horror of the underworld. From a Son in God's likeness to sinners in man's likeness. From a Son who always walked "after the Spirit" to men who walk always "after the flesh." From God's Son revealed in the "Seed of David" to the offspring of Adam. We

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turn from grace to disgrace, and from unspeakable love to unutterable lust! From spirit to flesh, and from the spiritual to the carnal. From the disclosure of the remedy to the diagnosis of the disease.

Such is the radical change introduced at the beginning of verse 18. We are taken immediately from God's manifested ransom (vs. 16, 17) to man's mortal ruin (vs. 18-32).

The plan of redemption was not a program prepared after the fall of man, but rather a program **carried** out, after the fall of man. God always trusted in Christ and has never faced a crisis! The Cross of Christ was not an invention created by God in the midst of His embarrassment and dismay, but His eternal purpose before the ages (2 Tim. 1: 9; Titus 1: 2, 3; 1 Peter 1: 20).

So here the Holy Spirit sets forth the remedy in the clearest terms and then sets forth the ruin for which it is the ransom. One Old Testament exclamation sums up the Spiritual teaching of Romans, viz.: "I have found a ransom." In the 25th chapter of Exodus when the tabernacle is to be built we find that no construction is begun until **all the material is at hand**, then the instruction for the construction. So our redemption was before God in His purpose before it was revealed to men in its process. Our God is the "God of all grace."

These verses, 18 to 32, show us man's ruin beyond man's repair. Some writers tell us this is a local picture and not a general one. That is about the Romans, but not the rest. **It is a universal picture.** It is general and generic (Rom. 5: 12; Gen. 5: 3). Here we see what sin is, the extent of its ruin, the depth of its delusion, and the ignominy of its ignorance, and its multitudinous manifestations in the body, soul and spirit of men! This is an awful picture! Read it again and again. Here is the true record of what man is by nature. Here are found the fearful facts of the works of the flesh! Here is what the flesh was then, is now and will forever be! There is no good thing in the flesh, no good thing to be made out of it or no good thing to come out of it.—Romans 8: 8. The flesh may be restrained but it always remains unchanged. It may be cul-

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tivated but never cured. It may be adorned and reformed but it still remains deformed. "That which is born of the flesh is flesh," said Jesus (John 3: 6), and He was referring to its unchanging character. Adam's sons are made in his own likeness (Gen. 5: 3), and are not "subject to the law of God."—Rom. 8: 7. They are anarchists against the throne of God. They are not only lewd, but lawless. Such is the portrait of fallen man in Romans One. He may deny it, defy it or deride it, but it remains a fact of God's sure revelation! Man has fallen never to rise alone. Man is a sinner against God without the power to atone. No volition of his will or intuition of his mind, can attain his salvation. It is not in man's generation but **God's Regeneration!** In this chapter, as in the "days of Noah," God says, "The end of all flesh has come before me." There is nothing but judgment awaiting. Unless some strong One lifts him from the pit and mire and the clay he is helpless and hopeless, "without God and hope in the world." Man's unrighteousness and ruin are laid bare here in an appalling manner, and man himself is without excuse, verse 20. To be sure, chapter one shows the Gentile guilty before God. Chapter two, the Jew guilty before God, and while the basis of judgment is different, the issue is the same in both cases. The Gentile is without excuse because of God's clear revelation of Himself in Creation to His creatures. The Gentile had His **works**, the Jew, His **Word**. These are wonderful words (vs. 19, 20) and require exhaustive treatment, but such is not the purpose of this study.

When God says man is "without excuse" it is true beyond cavil. He has sought excuse but found no subterfuge sufficient to cover his sin and clear his guilt, apart from Jesus Christ.

Lesson No. 12.

Man's Ruin—Continued

Bishop Moule says: "But Man, whatever he likes or dislikes, is a sinner, exposed to the eye of *all pure*, and lying helpless amidst all his dreams of pride, beneath the Wrath of God."

The record of Romans One is the record for all time. See the days before the flood.—Gen. 6: 5, 6. See the condition of the Jewish people in the days of Isaiah.—Isa. 1: 2-6. Look at the catalogue in the Galatian letter. The works of the flesh!—Gal. 5: 19-21. The record in this chapter is not an isolated case or an abnormal one, but **general and universal!** In this chapter sin is revealed in more general detail, but there is no difference in its character whether it be before the flood or at Rome, and the issue never changes, it is always corruption and violence! Verse 23 is the beginning of this folly. From **idolatry to ignorance** is the order, not through **ignorance to idolatry**. Here we find the sad truth of the trite saying, "God made man in His own image and then man returned the compliment." Man made God not only in the image of himself, but most anything else. His imperishable glory was likened to that which was corruptible. From likening God to **man**, they went on to a **bird**, then a **quadruped** and finally as a **reptile!** Man has gone from light to darkness, not from darkness to light.

Dr. Stifler says, "Man was not first an idolator. Man did not work his way from fetishness through polytheism, up to monotheism and the worship of the true God. His course was the reverse. Man knew God and refused to worship Him. Idolatry followed as a psychological necessity. If there is a force of development inherent in man, a force tending upward, the Gospel of the Grace of God is an impertinence, and Paul might well be ashamed of it."

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Notice this trinity of horrors:

1. They changed the **Glory** of the incorruptible God.—
2. They changed the **Truth** of God into a lie.—Verse 25.
3. They did change the **Natural** use into that against nature.—Verse 26.

Man, by nature, is a mental, spiritual and moral pervert and this is the truth to be faced in this book and everywhere else.

He who said, “Whatever morality there is in the world is not due to human nature, but to the restraining power of God,” was right, absolutely so!

The prophet must have had a similar condition as pictured in Romans, in mind, when he said, “We have turned every one to his own way.”—Isa. 53:6. So far from the way that we read:

1. God, give **them up** to uncleanness and lust.—Verse 24.
2. God gave **them up** to vile affections.—Verse 26.
3. God gave **them over** to reprobate minds.—Verse 28.

Filled with Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, Envy, Murder, Debaters, Deceit, Malignity, Whisperers, Backbiters, Haters of God, Despiteful, Proud, Boasters, Inventors of Evil, Disobedient to Parents, No Understanding, No Natural Affection, Implacable, Unmerciful.

What a terrible climax to the chapter! Man’s utter ruin and deformity! And what a verdict is this in verse 32! “They which commit such things are **worthy of death.**” Judgment issuing in death, the end of it all! But hear me! What if One should come out of uncreated glory, who being in the form of God, would take on the likeness of man, would exchange His sovereignty for service, make Himself of no reputation, humble Himself and become obedient even unto death, and bear this judgment as if it was His own, and He was the guilty party; what would you think of this catalogue of man’s sin all laid on Him, until He would in God’s sight be the sinner? Read on! There is a change to come! We are to see more than man’s unrighteousness—we are to see God’s **Righteousness.**

Lesson No. 13.

Man's Ruin—Continued

The Jew Guilty—Chapter 2

"The Apostle is about to drag to God's tribunal the nation which thinks itself at liberty to cite all others to its bar. It is a bold enterprise. The Apostle deals cautiously."—Godet.

In chapter 1 we find the Gentile guilty before God and without excuse.—Ch. 1:20. In chapter 2 we find the Jew guilty and without excuse.—Ch. 2:1. In chapter 1 the Apostle had only the Gentile in view. In chapter 2 only the Jew in view, though the "name of the Jew is not mentioned until the discussion has advanced some distance."—Stifler.

Not only is the Jew found guilty in the second chapter, but the Apostle takes a step in advance over that of the first chapter and declares "**God's Judgment on Sin**" and the basis on which the judgment will be executed.—Verses 2 to 16.

1. According to the truth.—Verse 2.
2. According to deeds.—Verse 6.
3. Without respect of persons.—Verse 11.
4. According to my Gospel.—Verse 16.

The Gentiles could be dealt with in the open as their sins were evident, exposed and acknowledged. They had no religious subterfuge or shelter. They urged no superiority on the ground of race or rites, ceremony or law. They presented no self-justification as an excuse for their just condemnation. The first and second chapters of Romans remind us of the parable of the Publican and the Pharisee, in Luke 18: 9-14. The two went up to the temple to pray—they both stood in God's sight. There was no difference, both had sinned.—Rom. 3: 22, 23. In the first chapter we see the Gentile like the Publican, "standing afar off." This was the Gentile's place (Eph. 2: 12, 13), guilty, god-

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less, conscience-smitten and stricken, and in the sinner's place. While in chapter two we see the Jew like the Pharisee, possessing condemnation for others (2:1) and cherishing favor for himself. The second chapter of Romans is a stinging rebuke to the Jew who "thanked God he was not as other men are." To be sure in his **privileges** he was not "as other men are," but in his **principles** he was no better. His privileges had not changed his principles. God has placed many things to his credit. Read with care the list: Ch. 3:1 to 4; Ch. 9:4, 5. But that which was once to his credit is now to his charge. His advantages had added to his guilt.—Verses 17 to 23. His boast had made him bold.—Verse 17. The law before his eyes had produced no grace in his heart. The law was still on "tables of stone," not on "fleshly tablets." Moule says: "The undertone of the whole passage is a warning that the brighter the light will prove the greater ruin."

It was God's sovereign calling and election that had marked the Jew out from the other nations. But there we see the entire nation like Jonah, who had no conception of a God, whose love and mercy could leap beyond the camp of Israel. They had come to think all judgment was reserved for some one else. Bigotry is the blindest thing in the universe. They fancied some by-way of privilege was left open to them.

They had no dealing with the Samaritans, and they desired that God should choose His company to please them!

We find in this chapter the Pharisee seeking a shelter where afterwards in Chapter 7 he is driven out forever. "There is no favoritism in God's court," says verse 11. There was no shelter in God's election—no shelter in the fact they had been the custodians of "Oracles" (Ch. 3:1, 2). No shelter in circumcision, as significant and sealing as it was.—Verse 26. No shelter in the Law—the Law could not do what he needed! Jew and Gentile guilty and hopeless (Rom. 3:9). Here we see the Jew accusing others, excusing themselves, and ignorant of the impending judgment!

Lesson No. 14.

The Universality of Sin—Chapter 3

"I am sure that when this vail of flesh shall fall, I shall recognize in this passage (Rom. 3:10 to 18) the truest portrait ever painted of my own natural heart."—Adolph Monod.—From his death bed.

Chapter 1—the Gentile guilty.

Chapter 2—the Jew guilty.

Chapter 3—the universality of sin, or both Jew and Gentile under sin.

"We have proved," says the Apostle, referring to chapters one and two, "that both **Jew** and **Gentile** are all under sin."—Verse 9. This is conclusive. A most terrible indictment! A divine accusation issuing in human condemnation. A true report with a terrible import! The subterfuges are all swept away, and the ultimate decision from which there is no appeal reached. The unchangeable word of God is now introduced. Seven Old Testament quotations are marshalled to lead both Jew and Gentile to the bar of God, where they hear their guilt proclaimed, their judgment pronounced and their arguments precluded!

Says Moule: "Here is a tessellation of Old Testament Oracles." "These passages are quoted to describe the moral corruption of the times of David, Isaiah and the Prophets, but indirectly of **all times**, since human nature is the same always and everywhere."—Schaff. "This complaint of David and Isaiah," said the saintly Bengel, "describes men as God looking down from heaven sees them, not as grace makes them."

The following little diagram exhibits to the eye of the student the portion of the Old Testament from which they are quoted, not only their order but their issue:

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Verse	Order	Issue
10	Taken from	
11		Character
12	Psalms 14:1 to 3	
13	Ps. 5, 9; Ps. 40:3	
14	Psalm 10:7	Conduct
15	Prov. 1:16	
16		
17	Isaiah 59:7, 8	
18	Psalm 36:1	Cause

It is the word of God which closes every mouth beyond which no human carping and cavil can reach. When this seven-fold quotation has brought in its accusation, then comes verse 19, which is the concluding statement to the section of Romans known as condemnation (Ch. 1:16 to 3:19). (See the author's chart on Romans.) Rom. 3:19 sums up the foregoing argument which began with Ch. 1:16.

Now we know (accent on the word NOW, as if to say, the Scriptures have spoken and the question is dismissed) that whatsoever things the **Law saith** (a comprehensive term for Old Testament Scriptures) it saith to them who are under the law, that **every mouth** may be stopped and the **whole world** become guilty before God, with no possibility of justification by the law.—Verses 19, 20.

The law has no lift, no life, no love; therefore unless God creates a way, man is left without hope, and here we see human finality. Man has reached his extremity. Shall we wait to see God's opportunity?

Before opening the next division of this evermore marvelous Epistle, which begins at verse 21, we desire to call the attention of the student to the significance of the **Seven-fold quotation** as found here. We behold in the Spirit's use of these, not only the validity, but also the virility of Scriptures, especially the Psalms from which most of these quotations are taken. The Psalms are the

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most read and the least understood portion of Holy Scripture. Many see in them their **Poetic** character, but few see in them their **Prophetic** character. Many see in them the records of the past, but may they not also have a larger fulfillment in the future? Are these Psalms exhausted in the experiences of David and the men who wrote them? Has history depleted them, or shall history be completed by them? They had their relation to David, to be sure, but may they not have a relation to the One who was "Made of the seed of David according to the flesh"? (Rom. 1:3.) Who is the only one in the universe who has a right to David's empty throne? David never had a throne in heaven where our Lord Jesus Christ is now. If these Psalms revealed the corruption of the human heart from fall time, beyond flood time, may they not have fulfillment at end time? The author is confident that "Moses" (Deut. 32), the Prophets and the Psalms have much in common with the Apocalypse. It would astonish the student if he should see these four synchronized! The Bible, beloved, is the Living Book of the Living God and will make for high and Holy Living for those whose lives are hid with Christ in God. Amen!

Lesson No. 15.

Righteousness Revealed—Chapter 3: 20-25

"BUT NOW the righteousness of God! God be thanked for this pivotal point in the Roman Epistle! At the close of verse 20 we saw man at his crisis, **but now** we are to see the God of the crisis and his **Christ**. Man was left speechless at verse 19, **but now** God will speak. Hitherto we have seen but man's unrighteousness, **but now** God's righteousness. We have seen what the law could do —give knowledge of sin, **but now** we will see what God can do—take away sin. We have beheld man in his guilt,

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but now God in His grace. We have seen man standing before the law with his unrighteousness uncovered, **but now** we are to see the righteousness of God revealed apart from law (3:21). Man has received wages from the law, **but now** a gift from God (6:23). We saw in verse 19 man's mouth closed, **but now** God's heart opened. We have heard the sentence of death pronounced, **but now** the message of life proclaimed! We have seen man going his own way, verse 12, **but now** we shall see God's "new and living way." There were **none** righteous, **but now**, ONE righteous (verse 10). There were none with understanding, verse 11, **but now** behold Him who hath all understanding, undertaking! None were seeking after God, verse 11, **but now** God, who is seeking after all. We see man's mouth "full of cursing and bitterness, verse 14, **but now** God sends One whose mouth is full of blessing and praise. Man's feet were swift to shed blood, verse 15, **but now** One whose blood was shed by man, for man! Man had not known the way of peace, verse 17, **but now** God is going to make known the way of peace (Col. 1:20). Before man's eye there was no fear of God, verse 18, **but now** we are to know One who said "I always do these things which are pleasing in His sight." In verse 9 we see all men under sin, **but now** behold God under all men's sin! We have seen sin abounding, **but now** "grace much more abounding."

In the first three chapters the vision is as if we were approaching the tabernacle in the wilderness at its side and beheld it in its length, with its tented wall of white linen held up to our view as if to say, "God's holiness within the vail demands righteousness on the part of man, and he has none," **but now** at the 21st verse the sinner is brought to the door of the tabernacle and behold a brazen altar and a sacrifice provided by God! Hallelujah!!

"Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears."

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Man was bound to the seat of judgment, **but now** Jesus Christ is bound to the horns of the altar for man's judgment. **But now** is the turning point of the Epistle. We cannot see it at too great length. Until this point man was afar off, **but now** he is brought nigh. The law told man how deep he was in, **but now**, God makes known the way out. Man had all need and no provision, **but now** God has provision for all need! All that God requires and all that man needs is here provided. In man there was no merit, **but now** there is all mercy. Wrath was revealed from heaven against all men, **but now** wrath is to fall upon one man from heaven in the stead of many (Ch. 1:18; Rom. 5:12). Man was exposed to wrath, **but now** "we shall be saved from wrath through Him (5:9). No justification by law, Gal. 2:16, Acts 13:39, Rom. 3:20, **but now** justification by faith (Rom. 5:1).

It is impossible to overestimate the importance of this portion of the word of God (Rom. 3:21 to 25). It stands as important as the brazen altar to the tabernacle—and indeed it means the same but in much more complete revelation. This is the place of "transference"—the sinner's sins transferred to the sinner's Savior:

Lift up thy bleeding hand, O Lord
Unseal that cleansing tide;
We have no shelter from our sin,
But in thy wounded side.

BUT NOW means the cross of Christ!

Lesson No. 16.

The Brazen Altar of the Roman Epistle Romans 3: 21-26

This passage of the Roman Epistle we call the "Brazen Altar" of the Epistle. It bears the same relation to this

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Epistle the brazen altar bore to the Tabernacle in the Wilderness. It is here expiation is made for Man's guilt, and propitiation made to God's holiness. Those who possess the Analytical Chart of Romans by the author, will notice the Roman Epistle is constructed and developed after the order of the Tabernacle.

The argument of the Epistle begins with Man's ruin (Ch. 1:16 to 3:20). Man is Guilty and without excuse before God. As man approached the tabernacle the first thing he beheld was a wall of white linen which in its purity was a great contrast to his sin stained heart. It said "God demands righteousness." Man answers back, "I have none, I cannot meet God's demands." This is where we see man in the Roman Epistle, about the door of the Tabernacle in need of atonement, with a sense of sin's curse, and separation and alienation from God! But at verse 21 we behold at the open door the **Altar of Brass**. It is God's provision for man's need according to His own requirements! And this is why we have blocked off the section (3:21 to 26) and call it the "Brazen Altar of the Epistle to the Romans. "Man had no way to God so God made a way to man—when man could not come to God, then God came to man. When man could not go into God's "Holy Place," then God came out to man's sinful state. In creation man was made in the image of God, in redemption God is made in the likeness of man—wondrous depth of the incarnation! Rom. 8:1 to 5. Phil. 2:7 to 10. 1 Cor. 15:47-49. See Ex. 25, 26.

An old lady was asked why there were no steps to the brazen altar, gave answer most scriptural and sublime by replying, "In Salvation man cannot take one step up to God, but **God Comes All the Way to Man.**"

If one was to pass on to the Laver, to the Holy place with its candlestick, its table and altar of incense, and on to the Holy of Holies, he must first be provided with the provision prepared by God at the altar of brass. Here atonement was made for sin. Here guilt was expiated, divine holiness propitiated! So this remarkable passage contains the sum total of the work at the altar which in

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connection with the tabernacle was but a "shadow," but here it is substance. There the "good thing" was to come, here it is come.

From this point the Roman letter moves on in spiritual significance to the Laver and on to the Candlestick, the Table and the **Altar** and by the time the close of the 8th chapter is reached the Holiest of All!

It goes from Brass to Gold, from man's sinful person to God's Holy presence. From man accused in sin to man secure in Christ.

From guilt to glory! From blood provided for man to blood accepted by God! Nor is the Tabernacle in the Wilderness and its service on the day of atonement exhausted in the Roman Epistle at the close of the 8th chapter, for in the 9th and 10th chapters Israel's High Priest is tarrying within the vail, and in Chapter 11 He appears to them again! Rom. 11: 26; Hos. 3: 4, 5; 5: 15.

The way is now clear to see what is the Righteousness of God and how God can be just and the justifier of them that believe in Jesus.

We wish the student to become familiar with verses 21 to 26 of this chapter. They form the basis of **Justification** and the initial step of **Glorification** as seen from man's viewpoint.

We will get back to the initial step of our Glorification as taken by God when we reach chapter eight.

Lesson No. 17.

The Sinner Justified by Faith Without Works Chapter 4

"To make Justification a mere synonym for pardon is always inadequate; Justification is the contemplation and treatment of the sinner found in Christ, as righteous, as satisfactory to the law; not merely one who the law lets go. Is this fiction? No, not at all!"—G. Handley Moule.

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In Lesson No. 16 we stood together at the brazen altar (Rom. 3:21 to 26), where we found righteousness provided for by God, set forth in Jesus Christ. We found the **death** of Christ and the judicial ground of righteousness, **grace** the principle on which God acts in reckoning a sinner righteous, and now **faith** as opposed to merit or works, by which the sinner receives it.

In order to clearly see the meaning of justification we must study a while the biblical meaning of the word "righteous" and "righteousness." To be "righteous" is fulfilling all claims which are right and becoming, just as it should be; a right state of which God is the standard!

When God's righteousness was set forth in Jesus Christ it was the sum total of all that God commands and approves. **As such it is not** only what **God demands**, but what **He gives** to man and which is appropriated by faith, hence it is a **state** called forth by God's act of justification, viz.: a judicial deliverance from all that stands in the way of being righteous. It is the righteousness God demands set over to the account and credit of the sinner, so that the sinner is justified from all the charge that is made against him and all the demands of God upon his character fully met. This is the truth of justification. Mark it well.

The righteousness of God which results in the justification of the sinner before God is the work of Jesus Christ toward God and in behalf of the sinner. The sentence upon sin is death. Man has fallen beneath that sentence and is hopelessly and irretrievably doomed. No law keeping can bring him righteousness. If he is ever justified it must be by the penalty being borne. He must be justified by death — "justified by blood." "Being **justified** freely by His **grace** through the redemption which is in Christ Jesus" (Rom. 3:24).

Sir Robert Anderson says: "The great marvel of the Gospel, the great triumph of redemption, is that God can declare to be righteous those who are personally not righteous, that He can justify the sinner, not as deeming him a law keeper but even while He judges him a law-breaker. It is not that by being justified by his life on

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earth we are saved by His blood shedding; but that 'being now justified by His blood we shall be saved from wrath through Him' as now risen from the dead. We are justified without a cause by God's grace through the redemption that is in Christ Jesus."

Dr. Anderson makes here a strong remark. The earthly life of Jesus did not avail for the sinner's justification. It was His death on the cross and His triumph over the tomb! Rom. 4:25. "Delivered for our offences"—"raised again for our justification." His holy, spotless, unblemished life marked Him out as God's Lamb fit for the altar. God could fix upon no other or no less a character. Prophecy had prepared the pattern beforehand. The requirements had long been specified. See Exodus 12:3 to 6; cf. 1 Cor. 5:7.; 1 Peter 1:18-20. In Jesus Christ all requirement finds perfect fulfillment. When John cried: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29), he recognized that in Jesus the fitness and fullness of God's demand and the sinner's need. He beheld on Him the seal of the "Sanctuary" sealing and securing Him for the sacrifice. His holiness bound Him to the horns of the altar.

In the divine record of the proceedings of the great day of Atonement—Leviticus 16 (read with care again and again) we behold in the **Two Goats** two aspects of our Lord's work.

PROPIITIATION

God-ward

SUBSTITUTION

Man-ward

The Holy Spirit has here for us the deepest, divinest instruction. Who will hear what the "Spirit saith"?

In Lesson 18 we will further consider "Justification."

Lesson No. 18.

(Justification by Faith Continued—Chapter 4)

"If you want to find a book that can marvelously help you here read 'Luther's Commentary on the Galatians.' This dear old truth of *Justification by Faith* needs another great revival. In these days men talk not so much about salvation by works as salvation by 'character'—perhaps even a more soul-damning heresy than salvation by works. If you want to find how much man's 'Character' as well as his 'Works' go for in God's sight, read Romans 3:9 to 20. An allopathic dose of unadulterated Romans is what the church of God needs this day."—Newell.

The primitive covering of man in the Garden of Eden was probably a "glory covering" (Ps. 104:2; 2 Cor. 5:2 and 3). Disobedience and sin left the first pair "naked" and "ashamed." They make shift to cover themselves with fig leaf aprons (Gen. 2:7 and 8). Having lost the covering provided by the **Creator**, they now seek for a covering midst the "Creation," but fail. From the supernatural they turn to the natural. This has ever been man's attitude and attempt. Mark well the words of Genesis: "Made **themselves** aprons" (2,7); "hid **themselves** from the presence of God" (2-8). Make a covering from fig leaves, but look you, before they left the Garden, God has again provided a covering—not a "glory covering," but a manner of covering sin which is God's way—beasts are slain by Him before their eyes, and after blood thus shed He clothes them with the skins. Death falls on substitute, not on the sinner, and this is a great picture of Calvary!

If there was any hope for any one to be justified by "works" or "character" it would be Abraham with whom the Jewish nation began, or David the ideal king of God's heart. But no! Abraham believed and it was counted to him for righteousness—Verse 3. Did not his circumcision figure in his justification? No. He was counted righteous fourteen years before circumcision.

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God's method of covering sin was celebrated in song by Israel's greatest king, David, and his Psalm 32, 1 to 4, is introduced as evidence (verses 6 to 8) of the sinner's justification by faith without works.

"Worketh Not, but Believeth. These two words show the difference between man's way and God's way. Read and mark these passages: Eph. 2:8-10; Gal. 2:21; Acts 13:38, 39; Phil. 3:9. Jonah brought up from the depths the true theology when he cried, "Salvation is of the Lord" (2 Tim. 1:9; 1 Peter 1:18-20). Jesus finished that salvation when He arose from the grave (Rom. 4:25). There is nothing left to do. It is all done! Hallelujah!

Justified by faith. Ah, there is not a word a self-righteous sinner despises more. "Faith," "Believing"—they are versus his doing. Nothing is left to man—all to God. Without taking time for development of this great word "faith" in its various relations, for faith in its simplest phase in Scripture is the belief of a record or testimony; again it means belief in a person and again, the character of trust, which always points to the future, however or whatever definition, is it not true that God has here chosen a word that is most marvelous. Could there have been chosen a word to bring more discomfiture to the self-righteous sinner or more comfort to the unrighteous sinner who has come to the end of self and ready to begin with God?

Says Sir Robert Anderson: "And doubtless the reason faith is made the turning point of the sinner's return to God is just because distrust was the turning point in his departure from God. Disobedience was not the first step in Adam's fall, it was the last, and it followed upon disbelief."

"Therefore being justified by faith." Oh how wise and divine is this way clearly revealed by God. Had it been justified by character or conduct, word or works, man would have found whereof to boast, but "by faith," this forever excludes human boasting and brings endless praise to God.

Oh what an Evangel! The reason why Christ can fully meet our need is because He has fully met God's claims.

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Well for us if we are able to say personally for our own salvation, as Hooker said long ago: "We have no knowledge in this world but this, that man has sinned and God has suffered—that God made Himself the sin of men that men might become the righteousness of God!"

Lesson No. 19.

The Summary of the Argument of Justification by Faith—Chapter 5: 1 to 11

"Christ had a two-fold purpose in dying for us. He died to bring us to God in a lasting relationship; and He died to bring God to us in the sufficiency of His Grace."—Pastor F. E. Marsh.

With the word "therefore" at the opening of the 5th chapter we are ready to sum up the foregoing argument concerning the justification of the sinner by faith without works, and also to this sum make the addition of the **results** of justification by faith.—Rom. 5: 1 to 5.

"Therefore being justified by faith we have peace with God through **our Lord Jesus Christ**, by whom also we have access into this Grace wherein we stand and rejoice in hope of the **Glory of God**."

These two verses cover and comprehend the teaching of the Roman Epistle with the exception of the Parenthetical Portion, Ch. 9 to 11. From "justification" to "glorification." Not only do they summarize the teaching of this particular Epistle, but they are the summary of all the **Church Epistles** from Romans to Thessalonians! They (verses 1 and 2) contain the sum total of all the truth directly and definitely addressed to the church of God, the body of Christ which is the object of a peculiar and unprecedented purpose of God in the program of the ages. See Eph. 3:8-10. This object is the subject of church Epistles.

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We have before spoken of the distinctive character of the Church Epistles. They are addressed to the "church of God."

There is a divine and decided difference between the Jew, the Gentile and the Church of God. These Epistles, Romans to Thessalonians, inclusive, contain truth for the church, His body, and the general scope of these Epistles in their doctrinal development is summarized in Rom. 5:1 and 2.

The following simple diagram will exhibit to the eye these Epistles in embryo as found in Romans 5:1 and 2:

"OUR LORD JESUS CHRIST"

Rom. 5:1 and 2		Church Epistles
Justified by Faith		Romans, Galatians
Peace with God "Access by Faith" "Standing"		Corinthians and Ephesians
"And Rejoice"		Phillipians
"In Hope of the Glory of God"		Colossians and 1 and 2 Thessalonians

The Epistle opens with the **Sinner's Condemnation** and closes with the **Saint's Glorification!**

A reading of each Epistle will bear the truth of this diagram to the student's mind. Justification by faith in Romans and Galatians; issuing in peace with God, access and standing, rejoicing and hope in the Glory of God. Let the student select for himself the verses bearing on the above key and how marvelously these thoughts are concealed in each Epistle! The purpose of God in its unchanged character will so impress the student. Whom He has justified He has marked out to be glorified! He will not fail in His purpose. His program will be carried out without an absentee or failure! The eighth chapter takes this up in more complete revelation, but until the eighth chapter is reached we will refrain to speak of this most glorious of truths! See 8:29, 30.

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In the opening chapter of Romans we are saddened when we learn what we were in ourselves, now at every added verse we are gladdened to know what we are to be in Himself. The argument is now cleared up. The way is open for progress in divine purpose. We have been taken up with Sins. Commencing at verse 12 we are to take up the subject of Sin. Is there much of a distinction? you ask. Wait and see!

Lesson No. 20.

An Important Division

Chapter 1: 16 to 5: 11; 5: 12 to 8: 39

The student will remember that the **First** main division of the Roman Epistle consists of Chapters 1 to 8 and is named **Salvation**, which is but a subject title for the Doctrinal division of the letter. Herein is set forth the truth concerning **Salvation**, the study of which has already brought us to Chapter 5:11.

The first main division of the Epistle (Ch. 1 to 8) is divided into two parts as follows:

First—Ch. 1:16 to Ch. 5:11.

Second—Ch. 5:12 to Ch. 8:39.

A number of years ago the author was much impressed when reading Romans after the father of the modern movement of seeking the right divisions of truth, J. N. Darby, whose scholarship and spirituality is ever beyond question. Mr. Darby said, "No student can properly understand the book of Romans until this division and distinction is made."

Subsequent study has deepened our conviction of the truthfulness of this statement. A great many able expositors and teachers fail to make this division, notwithstanding we are very confident there is here a **difference with a distinction** which should be held with careful discrimination. Let the student clearly understand the matter

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in question, viz.: The first eight chapters of Romans constituting the doctrinal division of the Epistle are divided thus:

Chapter 1, 1:15 is introductory.

Div. I. Ch. 1:16 to Ch. 5:11. Div. II. Ch. 5:12 to Ch. 8:39.

What makes this important division? It is the word **Sin**.

The subject matter of Ch. 1:16 to 5:11 is **Sins**. The subject of 5:12 to 8:39 is **Sin**. Mark this well.

Recently in a class room the question was asked: "Is there any difference made in the Bible between sin and sins? A student made answer, "None at all; sin is singular and sins is plural and that is all there is to it."

With a great many the question has thus been settled.

The Scriptures do make a Distinction!

We will attempt to arrive at the definitions of **Sin** and **Sins**.

According to the Greek Critical Lexicon and Concordance, there are two words used.

First Definition: The Greek word, "**Hamartia**," which means miss, failure, aberration from prescribed law or duty—hence sin, considered not as action, but as the **quality of action**, the evil **principle**, that is, sin generic. The spring of all forms and phases and movements of sin, whether entertained in thought or consummated in act. The above word denotes the generic idea of sin or a **single sinful act**. Sin is not merely the quality of an action but a principle manifesting itself in the activity of the subject.

Second Definition: The word "**Hamarterma**" means the actual transgression, the result of the evil principle in action, hence, sinful action and sinful deed.

Now these two definitions make the two divisions above indicated.

The **first** has to do with the **second** division.

The **second** has to do with the **first** division.

The first half has to do with "**Sins**"—the second with "**Sin**."

In our next number we will further develop this important truth. Master this lesson without fail.

Lesson No. 21.

"The Epistle to the Romans down to the middle of the 5th chapter deals with Sins: what we have done. After that it deals with Sin: what we are."—Thomas Neathy.

In Lesson No. 20 we discovered an important division of the Doctrinal Portion of the Roman Epistle (Ch. 1 to 8). The following order sets forth this distinction:

INTRODUCTORY

Chapter 1:1 to 15

SINS

Chapter 1:16 to 5:11

SIN

Chapter 5:12 to 8:39

By making reference to Lesson No. 20 the student may refresh his mind as to the meaning of these two words, Sins and Sin. Thoroughly master their meaning, they will be of much service in the future study of the Scriptures.

You will then see in summary that Chapter 1:16 to 5:11 deals with **Sins**, while Chapter 5:12 to 8:39 deals with **Sin**. We reverse the order for the purpose of setting forth the Difference with a Distinction, and seek to show first the character of **Sin** (5:12 to 8:29) and then **Sins** (1:16 to 5:11).

Sin is character; **Sins** are conduct.

Sin is the center; **Sins** are the circumference.

Sin is the source of which **Sins** are the secretion.

Sin is the root; **Sins** the fruit.

Sin is the producer; **Sins** the product.

Sin is the old nature itself; **Sins** the manifestations of the old nature.

Sin is the sire; **Sins** his offspring.

Sin is one single act; **Sins** many sinful acts.

Sin is what we are; **Sins** what we have done.

Sin is the fountain; **Sins** its flow.

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Sin brought death to all (Rom. 5:12) and put **Jesus** to death for all (2 Tim. 2:6).

Sin brought Him out of Heaven to make the **Atonement** (Heb. 9:27).

In the first division (Sins 1:16 to 5:11) it is “**all have sinned**,” both Jew and Gentile (Rom. 3:9-20), but in the second division (5:12 to 8:39) it is “Wherefore as by **One Man** sin entered the world and death by Sin, and so death passed upon all men for that all have sinned,” verses 5-12. So here we have set forth this two-fold division—“**One man’s sin**”—“**All have sinned.**”

We have sin **Generic** and **General**. Sin **Unit** and **Universal**. The **one**—the **many**. **One** man, **all** men.

It is remarkable to notice how the Holy Spirit has made use of the words Sin and Sins in these two divisions.

The word “**Sins**” does not occur in the second division but once, and that one occurrence **adds** to this distinction, “for when we were in the flesh the motions of sins which were by the law, did work in our **members** to bring forth Fruit unto **death**” (Rom. 7:5).

Here as we have before shown, Sins are Fruit and Motion of the Members.

The word **Sin**, however, occurs in the second division about 42 times, as this is the subject of that division.

In 1 to 5:11 we are viewed in the flesh, while in 5:12 to 8:39, we are viewed “in Christ.” In the first part we are in the **flesh**; in the second part the **flesh** is in us, and here is the vital truth of the Epistle and must be grasped for future study in the church Epistles.

We were brought into the first place by Adam; we have our standing in the second place by the last Adam.

The believer is a man in Christ Jesus. This is his new standing. Says Dr. Moule: “Man inherits from primal man not only taint but guilt, not only moral hurt but legal fault.” That which was charged against us in Adam is placed to our account in the person and work of Jesus Christ. If I were to say, I have no sin, I should deceive myself and the truth would not be in me. The evil nature remains but its power is limited. Some one has said, “It no

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longer reigns, it no longer is master and never again can be.” Hallelujah.

The sin in my nature must not become sin in action. It is “reckoned” dead and incapable of action (Rom. 6). A man in Christ is a man in the Lord Jesus as he stands before God. A man in Christ stands in all the perfection of Christ’s obedience unto death. In Romans 5 we see a contrast between the perfect disobedience of the first man and the perfect obedience of the second man. The disobedience of the first man I **have been** in, the obedience of second I am “now in.”

Lesson No. 22.

The Obedience and Disobedience of “ONE” Romans 5: 12 to 21

“The sin of the first Adam and his family reached its climax in the crucifixion of the Second (last) Adam: there indeed sin abounded; but see grace has much more abounded, for from that cross justification and life has had its spring. At the cross the sin of man was consummated, and at the cross the Grace of God in the salvation of sinners was also consummated!”—Marcus Rainsford, B. A.

Having seen in Lesson No. 21 the difference and distinction between **Sins** and **Sin**, the act of the **One** and the actions of the **Many**, we are now better prepared to see the character of sin, its nature and its fruits. We are to behold two men. The disobedience of the **One** and the obedience of the **One**. What is the character of this disobedience and the obedience? Adam became disobedient unto death (Rom. 5: 12). Jesus Christ became “Obedient unto death” (Phil. 2: 8). By one came death, by the other resurrection (1 Cor. 15: 21). The one fell down, the other got up. Adam fell and brought **Disorder** which Christ arose to bring about **Order** (1 Cor. 15: 22-23).

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In both cases men are regarded as standing or falling in the federal head, and being **so regarded by God**, they are treated accordingly. As all the consequences of the sin of Adam are shared by those who are united to him by nature, so all the blessings contained in the fullness of the Lord Jesus Christ flow forth to those who are united to Him by faith.

It may be said, that judicially, God has had relation to but **two men** in all the universe, Adam the first and the last. The fact is there are but two classes among all peoples as God sees them, viz.: The **Carnal** and the **Spiritual**. The carnal share the nature of the first Adam, the spiritual are the inheritors of the nature of the last Adam. The carnal are those who will have their own will and way rather than the will and way of God.

The spiritual are those who will have the will and way of God rather than their own will and way.

In this is set forth the character of their respective federal head, and the basis of God's dealing and Judgments. Thus you will see the **Source of sins** in Sin, while the **Course of sin** is seen in sins. Man attempts to deal with the course of sin while God in atonement deals with the Source of sin.

The product of the **first man** is the "old man" (Rom. 6:6), while the product of the **Second man** is a "New man" (Col. 3:10).

In Him the one was crucified and the other arose from the dead. You can tell the "old man" and the "new man" wherever you see them because this is true, the "old man" "walks after the flesh," the new after the Spirit.

Galatians gives a most faithful portrait of the two. Gal. 5:12-21. Again I ask you to observe that in this portion of the Scripture under consideration (Rom 5:12-21), the Apostle speaks as if there were but two men ever lived, all others are headed up in these two.

Our blessing or curse, condemnation or justification, righteousness or unrighteousness, depends on our relation to these two—God has declared it so.

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Dr. Rainsford says: "If we have ruin in Adam, much more have we life in Christ." Praise the Lord!

Ruin in Adam, restoration in Christ. In Adam alienation, in Christ reconciliation.

If we have weakness in Adam, we have the power of God in Christ. If we have emptiness in Adam we have the fullness of the Godhead bodily in Christ. We lost in Adam a **Creature** head, we have gained in Christ a **Divine** head. We lost in Adam creature dignity, in Christ we have gained a place far above principalities and powers.

In Adam we were made a little lower than angels—in Christ above angels! In Adam we lost creature security, in Christ we have everlasting arms. In Adam we lost creature righteousness, in Christ we gained the righteousness of God.

Lesson No. 23.

The Obedience and Disobedience of ONE (Continued)

"Has God come in Christ simply to undo the effects of the fall and set man where he was before it? Nay, if the offense was disastrous, and the many died, much more has the grace of God, and His gift in grace which is by One Christ Jesus, abounded toward many. Innocence has indeed been lost, with the continuance of life on earth, and the Eden paradise, but righteousness and holiness have been gained, eternal life and the Paradise of God. Here is the Divine balance sheet; it would not suit God to have a poor exhibit; it would not suit Him to have no gain in glory, and this is what the Second man has toiled for, as the first wrought the shame."—F. W. Grant, in "Numerical Bible."

What is the character of Sin from which Sins proceed? In the Old Testament there are thirty Hebrew words for "sin," "sins," and "sinned." In the New Testament there are twelve Greek words for "sin," "sins," and "sinned," making a total of forty-two words.

Time spent in the study of each of these words would bring much profit. The student is referred to Dr. Scofield's "Correspondence Course," to the division known as "Great Words of Scripture," in which Dr. Scofield has treated these words at length and with much care. A study of these words reveals the true character of sin. The root and the fruit, the **Act** and **Actions**. Not only so, but they likewise show us the **Disobedience** of One and the **Obedience** of One. The two Adams and their standing before God and their relation to the race may be found in the study of the words. We find a general summing in the following words:

First—Transgression

"Transgression means an overstepping of the line between **good and evil** fixed immutably by the Divine will."

Transgression seems to be the first step in sin against God. The Holy Spirit indicates this. In 1 Timothy 2:13-14 we read: "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the **Transgression.**" Here the word transgression is used as the initial step in **Man's** departure from God in the Garden of Eden. The first step should therefore be examined as to its character. We see here the first Adam, by his bride, led to overstep the line between **good and evil** fixed immutably by the Divine will. This is **transgression**. A very vital question will now be asked by the student, viz.: Is this the first transgression in the government of God? Was man the original transgressor or was there an aboriginal? Was this a precedent established or an antecedent followed? May God be pleased to give us divine wisdom and help as we approach this "mystery of iniquity." We turn our eyes from the first man and the garden to a time and place anterior. Who suggested the transgression?

The **Serpent**, later called Satan, and in the last book of the Bible called "That Old Serpent" (serpent of old), the devil and Satan (Rev. 12:9), suggested and assisted the transgression. It was he who said, "Overstep the line be-

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tween good and evil fixed by God." Read with care Gen. 3: 1-7.

Said the Serpent: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing **good and evil.**" "Take Divine position, assume Divine power and take stand against Divine will—take a step across the line **fixed** between **good** and **evil!** Intrude self-will."

Whence came the suggestion? Could it be that it grew out of the past personal experience of the tempter himself? (Mark well these interrogations.) Could it be possible he was insisting and inciting man to an act which he himself had committed? Could it be that Adam's **transgression** was after the similitude of Satan's? Was Satan the first transgressor? Genesis 1:2 shows there had been pre-Adamite destruction, and may it not be that this one (Satan) had to do with it and is attempting to lead the first man to do what he himself did? The mystery deepens, but thanks be to God, Revelation throws light upon the mystery. We are inclined to attempt to be exhaustive here in the treatment of this subject, but we are reminded not to exhaust the patience of the student. Many among our readers are in the fundamentals of Bible study, and we seek to help these more than to gratify ourselves. In Lesson No. 24 we shall attempt to place and trace the origin of **Transgression**, and who first overstepped the line between good and evil fixed by the Divine will.

Lesson No. 24.

The Disobedience of ONE, and the Obedience of ONE (Continued)

"Let us not, however, fail to learn one lesson from the wondrous things we have been contemplating. Rebellion is ruin, no matter how noble, or fair, or wise the leader may be. For even Lucifer the bright

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sun of the morning, the loftiest of the angels of God, has fallen from his high estate, and ere long shorn of all his wisdom, might and beauty, will be plunged into the perpetual night of the Abyss. There is but one attitude natural or possible for a created being, and that is, entire submission and unreserved obedience to the will of Him who created and sustains him.”—Dr. G. H. Pember.

The Scriptures are not silent concerning Satan, the serpent of the Garden of Eden. The Scriptures give Satan the title of the “Prince of this World.” This title was conferred upon him by God Himself, previous, of course, to the fall. John 14: 30.

It is only by recognizing the legitimacy of that claim that we can understand a passage of Jude, in which the conduct of the Archangel Michael toward Satan is adduced as an example of due respect for authority even though it be in the hands of the wicked. Jude 9.

The word “world” is here an inclusive term and may comprehend all the spheres of our Solar System.

According to Paul, he is the “God of the World.” The word “World,” however, should be translated “Age.” It would seem that Satan is indeed the legitimate Prince of the World,” this dignity and official glory conferred upon him by God, but by “transgression” fell. “Sin is the transgression of the law,” says John. Jesus may have made reference to his relation to Satan anterior to the incarnation and of the pride which caused the condemnation of the Devil (1 Tim. 3: 6), when He said to His disciples (the seventy), on their return, and rejoicing that demons were subject to His name: “I beheld Satan like lightning fall from heaven.” Luke 10: 18. This may, however, refer to his future fall also. (See Rev. 12: 7-10.)

In Ezekiel 28 we have a remarkable record of the Prince of Tyre. This Scripture could not and would not be used of an earthly potentate. This is a ruler of superhuman power and personality. It is a portrait of Satan and his transgression. It was Satan, the Serpent, the deceiver, who overstepped the line fixed by God between good and evil. Take up Ezekiel 28, beginning at verse 12.

Pastor F. E. Marsh says: “In Ezek. 28: 11 to 19 we have

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a glowing account of what Satan was, for while we recognize there is a primary application to the king of Tyre in the passage, there are words used which can never apply to him." Let us briefly note the nine "thous" in Ezek. 28:11 to 19.

1. Satan's Abode—"Thou wast in the Garden of Eden" (an Eden far anterior to the Eden of Genesis), verse 13, R. V.
2. Satan's Office—"Thou wast the anointed cherub," verse 14, R. V.
3. Satan's Privilege—"Thou wast upon the Holy mountain of God," verse 14.
4. Satan's Power—"Thou hast walked up and down in the midst of the Stones of Fire," verse 14.
5. Satan's Holiness—"Thou wast perfect in thy ways from the day thou wast created," verse 15.
6. Satan's Sin—"Thou hast sinned," verse 16.
7. Satan's Pride—"Thou hast corrupted thy wisdom by reason of thy brightness," verse 17.
8. Satan's Sacrilege—"Thou hast defiled thy sanctuaries."

Dr. Pember has well said: "God created Satan the fairest and wisest of all His creatures in this part of His Universe and made him Prince of the World and Power of the Air. He appears to have been the High Priest of his realm, dwelling in a splendid palace of gold and precious stones near to the place of God's presence, just as the Israelitish High Priest dwelt at Jerusalem in the vicinity of the Temple. He was also its king, having been placed upon the summit of honor at his creation, and not subsequently raised to it from a lower rank. He was perfect in all his ways, and continued so until the **Transgression.**"

Lesson No. 25.

The Disobedience of ONE and the Obedience of ONE (Continued)

"In judging the Serpent there comes out the revealed purpose of God; not a promise to Adam, but the revelation of One who would crush the Serpent's head, the first sinner and the too successful tempter to sin. And let us note again the confronting of the Serpent, not with *Man* who always fails, but with Christ who always conquers."—Wm. Kelly, in "Introduction to the Pentateuch."

In the preceding lessons, Numbers 23 and 24, we turned aside from the Garden, the man and his bride, to inquire concerning the Serpent whom we found to be Satan, the "devil," the "serpent," the "deceiver." We learned some things concerning his exhaltation at creation, the official dignity, name and honor conferred on him by God; his relation to the world and universe; his rebellion, abasement and condemnation. We regret that we cannot devote much time to this study of the "Mystery of Iniquity," but such is not the purpose of this study of the Roman Epistle.

At the point of our digression we had arrived at the great decisive turning point of the doctrinal portion of the Epistle, viz.: Chapter 5:12, beginning with the words, "**Wherefore as by One Man Sin!**" (see Lesson 22), and in order that we might better understand the Disobedience of One and the Obedience of One, we turned aside to learn concerning Satan the Serpent, to see if it were man or he who was first in the transgression. Man by transgression fell. So had Satan before him. Man in the garden was not taking the initiative stand against the Divine will, but was sinning after the similitude of this tempter. Man in the garden overstepped the line between good and evil fixed immutably by the Divine will, so had Satan before him. Thus man fails just as Satan and angels before him had failed under this trial. The one test was the **Word of God**. God had spoken and the question was, will man

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believe God or Satan? It is a question of a **lie** or the **truth**. Satan substituted two lies for what God had said:

- I. Ye shall be as God.
- II. Ye shall not surely die.

First. Man was incited by him to claim equality with God and to deny any moral distance existing between them.

Second. That there is no death by sin. These are the two lies on which every anti-Christian system to this day is built. It is Eddyism pure and simple, and its thousands of dupes are taken captive by this lie of the Devil at his will.

Satan was the first destructive higher critic. The denial of the authority of God's word may be directly charged to him in the beginning. Jesus Christ has given us the truth concerning the devil, and let us not be deceived. "He was a murderer from the beginning and abode not in the truth, because there was no truth in him, when he speaketh a lie he speaketh of his own; for he is a **liar** and the father of it." John 8:44.

"New Theology" is "not new." The first lecture was delivered in the Garden of Eden by the devil. It was a denial of the revealed word of God. This modern caption—"The New Theology"—is a good one, with one or two exceptions, viz.: It is not "new," for its tenets were exploited in the Garden of Eden, and it was "not theology," for theology is the truth about God; aside from this it is very good.

A gentleman recently said: "What a striking phrase—The New Theology." Yes, it is very "striking" indeed! It strikes at the revealed character and will of God; it "strikes" at the person and atonement of Jesus Christ; it "strikes" at the authority and inspiration of the Holy Scriptures as given by the Holy Spirit; it strikes at the prophetic word, the virgin birth, the Holy life, the vicarious suffering and death, the resurrection from the dead, the ascension to the Father, the priesthood of the present and the return at hand! It is "striking," so is the Serpent! Happy is the man who receives the Word of God in its simplicity. For this day, how pertinent the words of the Apostle to the Corinthians:

"But I fear lest by any means, as the Serpent beguiled Eve through **his subtlety**, so your minds should be corrupted from the simplicity which is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another Spirit which ye have not received, or another Gospel which ye have not accepted, . . . for such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ, and no marvel for Satan himself is transformed into an angel of light."

1 Cor. 11:2-15.

Lesson No. 26.

The Obedience of Jesus Christ

"The Second Man, perfectly balanced in body and spirit, and absolutely abiding in the attitude of unswerving loyalty to God, was invulnerable against all the forces of evil. At every point where man has failed He was victorious. In every weakness of man's life He was strong, and in the great crisis of temptation He overcame with majestic might, and so completely broke the force of the enemy, that forever Satan is the conquered foe of the race. The triumph of Jesus was perfected in the realm of His physical life, in that of His Spiritual nature, and that of His appointed work."—G. Campbell Morgan.

Satan beheld in the Garden that the man had been placed by God in dominion. Gen. 1:26-30. To him the man appeared as a usurper. Satan himself had formerly been in dominion but replaced by God, now in Adam beholds a new head of creation. He knowing that God will not permit one unsubdued and unrelated to His will to remain in official honor, suggests to the man the overstepping of the line between good and evil immutably fixed by God. The man was not the object of Satan's hatred, but the **Throne of God**; the man was but the instrument of his subtlety. Transgression is taking stand against the Divine will. This the man Adam was incited to do. The result: "Wherefore as by one man sin entered into the world." It had before

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existed in the universe, but it now enters the reorganized and inhabited earth. “**Death** came by sin, so death passed upon all men, for all have sinned.”—Rom. 5:12. Man alone has always failed before Satan and always will, so from **henceforth** God will match man against Satan—He will not from henceforth deal with Satan by one of His creatures, but by the **Creator** Himself! So at once God faces the Serpent and with God he must now deal, but **God manifested in the flesh**, for this is the depth of the proto-evangel.—Gen. 3:15. “And I will put enmity between thee and the **woman**, and between thy seed and **her** seed; it shall bruise thy head and thou shall bruise his heel.” Here the gauntlet is thrown down! The war is on between Satan and a **supernaturally** born man, the woman’s seed!

The saintly and eloquent Melville says: “The enmity you observe had no natural existence. God declares His intention of putting enmity.” As soon as man transgressed his nature became evil, and therefore he was at peace and not at war with the Devil. And thus had there been no interference on the part of the Almighty, Satan and man would have formed an alliance against heaven, and in the place of a contest between themselves, have carried on nothing but a battle with God.

There is not, and cannot be, a native enmity between fallen angels and fallen man. Both are evil, and both became evil through apostacy. But evil, wherever it exists, will always league against good, so that fallen angels and fallen men were sure to join in a desperate companionship. Hence, the declaration that enmity should be put, must have been to Satan the **first notice of a purposed Redemption**. The lofty fallen spirit must have calculated that, if he could induce men as well as angels, to join in rebellion, he should have them for his allies in his evil enterprise against heaven! Oh, the subtlety of Satan! Oh, the wisdom of God! His ways are past finding out!

There is nothing of enmity between himself and the spirits who had joined in the effort (2 Pet. 2:4) to dethrone God. At least whatever the feuds and jarrings

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which might disturb the rebels, they were linked as with an iron band in the one great object of opposing God! When Satan heard there should be enmity between himself and the woman, he must have felt that some power would be brought to bear upon man, and that though he had succeeded in depraving human nature and thus assimilating it to his own, it should be renewed by some mysterious power of resisting its conqueror.

Thus Satan, having brought the first man to his will and to unite in his work, he finds another is to be dealt with. Who is this second? Can he, whoever he be, be brought into rebellion? Will He join against the will of God?

Lesson No. 27 will bring us to this great "mystery of godliness." God, create in us expectant hearts, to behold the purpose of God in the "Woman's Seed."

Lesson No. 27.

The Obedience of Jesus Christ (Continued)

"And when at last He so bruised the heel as to nail Christ to the cross, amid the loathing and reviling of the multitude, then it was that his own head was bruised, even to the being crushed, 'Through death' we are told, 'Christ destroyed him who had the power of death, that is the devil,' Heb. 2:14. He fell indeed; and evil angels and evil men, might have thought him forever defeated. But on grasping the mighty prey death paralyzed itself; on breaking down the temple Satan demolished his own throne."—Henry Melville, in "The First Prophecy."

Genesis 3: 15 should be as well known as John 3: 16. They are vitally and remarkably related. **John 3: 16** is the unfolding of **Genesis 3: 15**. John 3:16 is Genesis 3:15 in the open. There the promise and the prophecy of Genesis 3:15 is seen in the person of God's Son! "God sent His Son into the world" is John's great message. This was the one event to which Genesis 3:15 looked forward. It is God's Son with whom Satan has to

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deal. Satan was able to overcome the creatures of God's creation, but now, according to God's revealed purpose, he is to deal with his own **Creator**, and the Creator of all things! Satan himself was a creature (Ezek. 28:15); an exalted one, however. Ezek. 28:14. Jesus Christ was the creator of Satan; He was the creator of all things. "Without Him was not anything made that was made." **All** things were made by Him according to John 1:1-15. "For by Him were all things created that are in **Heaven**, that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him." Col. 1:16. "He is before all things and by Him all things consist." Col. 1:17. This places Satan in relation to Christ as a **creature**. Shall the thing lift itself up against the one that formed him? Yes, this is what he will do. When the woman's seed is at last brought forth He will be "God manifested in the flesh." 1 Tim. 3:16. The "mystery of Godliness" is greater than the "mystery of iniquity." When He comes He will be God's Son, "born of a woman." Gal. 4:4. The fullness of the Godhead will dwell in Him bodily. Col. 2:9. The Virgin child (Isa. 7:14) shall be called "Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace." Isa. 9:6. "But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler of Israel, whose goings forth have been from Old, from **Everlasting.**" Micah 5:2. This is He who, according to Genesis 3:15, Satan is matched to meet in the conflict of the ages. Satan incited angels and men to lift their will against God. Will he thus incite Jesus? No. Jesus remains in the will of God. "Not as I will but Thy will be done," said Jesus. Satan persuaded the first man to doubt the Word of God, but the last man could not be led to doubt or denial. Jesus met each suggestion in the wilderness with the Word of God—"It is written." (See Matt. 4.) In the shadow of the cross He declares "Father, I have given them the words which thou hast given me."

Satan persuaded angels and Adam to join in the rebellion

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against God's throne, but Jesus remained faithful. Satan refused to serve—Jesus became a servant. Satan corrupted the nature of Adam by the threefold temptation, to the lust of the flesh, the lust of the eye and the pride of life. 1 John 2:17. When Satan met Jesus in the wilderness the temptation therefore was to the lust of the eye, the lust of the flesh and the pride of life. Satan failed and left Him for a season. He did not succeed in the wilderness as he did in the garden.

The first Adam became a friend to Satan—he found Jesus to be his enemy. He was the "Woman's Seed."

Satan caused a break in the communion of the first Adam with his God; but he was unable to bring about the alienation between the Son and the Father. Jesus spent the days of His earthly life in unbroken communion with God. He took His position in heaven while on earth. He spoke of Himself as the "Son of Man which is in heaven."

Satan incensed the creature Adam to seek equality with God, while "Christ Jesus, being in the form of God, thought it not a thing to be grasped, and made Himself of no reputation, and took the form of a servant and was made in the likeness of men." Phil. 2:5-7.

Adam desired to be "as God," Jesus became a man. The one object of the attack of Satan on Jesus was to bring Him to the failure of the first man. He sought to cause Jesus to transgress, but Jesus never overstepped the line between good and evil fixed immutably by the Divine will.

Lesson No. 28.

The Obedience of Jesus Christ

1. The promised Redeemer and Restorer of the race to be a MAN, since he is to be the Seed of the Woman.

2. He is to be more than man, and greater than Satan, for he is to be the conqueror of man's conqueror. He must therefore be DIVINE.

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3. Man's redemption shall involve a *New Nature*, for it shall be at enmity with the Satan nature to which man has now become subject.

4. The new nature is to be a regeneration by *Divine Power*. I (Jehovah) will put enmity.

5. This redemption is to be accomplished by *Vicarious Suffering*, since the redeemer is to suffer the excruciating torture of the bruising of the heel in the work of recovery.

6. This redemption is to involve the ultimate triumph of the woman's seed. It therefore involves a triumph over death in resurrection.—Dr. Stuart Robinson.

We have seen how Adam became disobedient unto death and that Christ was "obedient unto death." The perfect life of Christ was necessary to the atoning work of the cross, but would have been of no avail for the salvation of man without the blood shedding. The lamb without spot or blemish was marked for the passover. This is He. Sin is **Transgression**—overstepping the line between good and evil, fixed immutably by the Divine will. Jesus never transgressed.

Sin is "error"—a departure from the right path. He was without error. "I always do those things that are pleasing in His sight." He is the only one born of a woman who ever truthfully said this. He took God's way from the beginning and never departed from it. Sin is "missing the mark," or a failure to reach the divine ideal for human character. Jesus never "missed the mark"; God's ideal for human character was met in the life of Jesus Christ. He received praise of God, and at the crisis of life, God bore this testimony at His baptism, "My Son, in whom I am well pleased." At the transfiguration, "My beloved Son, hear ye Him." At the sealed tomb God raised Him from the dead, well pleased with His life and death! Hallelujah! Sin is "trespass" and intrusion of self-will into the sphere of divine authority. Jesus did not trespass. He was subject to His Father's will—He asked none other. "Lo I come to do thy will, O God," spake the Psalmist concerning Him. "Not my will but thine be done," said he in Gethsemane when Satan was attempting to kill Him before He yielded Himself to the cross. John 10: 17-18.

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Sin is "iniquity" or doing wrong to the ethical order of the universe. Adam failed here as well as at all other points. Jesus remained without iniquity. The iniquity of us all was laid on Him. "The Prince of this world cometh and findeth nothing in me." He came and found much in Adam. Sin is "vanity," the denial, through pride and self-love, of the Divine Sovereignty. There was no vanity in His life. "In Him was no guile—no deceit in His mouth." In vain for ages have men sought for His vanity. He is the "Crystal Christ." (Lanier.)

Sin is lawlessness or moral and spiritual anarchy. Jesus never waved the "red flag" at the throne of God. He was a subject of the Sovereignty of God. Morgan says: "He exchanged Sovereignty for service."

Sin is "unbelief" or an insult to Divine veracity. Jesus stood in perfect fidelity to the Word of God. Here Adam failed as in the others. The "woman's seed" permits Satan to have no part with Him. On the cross Satan bruised the heel (humanity) of Jesus, but was unable to hold Him when once he had corraled Him within the grave. Through death He destroyed him that had power of death, that is the Devil (Heb. 2: 14). Wherefore it **behooved** Him in all things to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God to make **reconciliation** for the **sins** of people.

Lesson No. 29.

The Believer's Union with Christ in Death and Resurrection

"When the Apostle wishes to teach us how we can attain to die unto sin and live unto God, this is the way he expresses himself: 'Likewise reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.' This language is scarcely conformable to that of human reason. Human wisdom says, 'Disengage yourselves by degrees from the bonds of sin and give yourselves

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wholly to God.' But in this way we can never break radically with sin. We remain in the dull, troubled atmosphere of our own nature. Faith, on the contrary, raises us as it were, at one bound, into the regal position, which Jesus Christ holds now and which in Him is really ours."—F. Godet, in "The Work of Jesus Christ."

Let us bear in mind we are still in the second half of the doctrinal portion of the Roman Epistle. The first division, Chapters 1: 16 to 5: 11, deals with "**Sins**," while the second division, Chapters 5: 12 to 8: 39, deals with "**Sin**." We have learned this divine difference and distinction in Lesson No. 20. In the closing portion of Chapter 5, we saw our former relation to the "first man" in his disobedience, entailing its results upon us all, and also our present relation to the "second man" in His disobedience, bringing salvation to us all. God having dealt with Christ in our behalf judicially, the Apostle desires us to know Christ in our behalf officially. His association in our death implies our association in His life. We are to realize by **faith** what Christ has accomplished in **fact**. What Christ has really done **for us**, we are to reckon done **in us**. His death our death, His life our life. When this is reckoned it is the end of all strife, as His work in our behalf is the end of all claims against us. On the cross He **did not** appear before God apart from us, now in the heavens He **cannot**. From henceforth He can never stand before God apart from us, and we shall never stand before God apart from him. Through His death in my stead, I died out of God's sight as a sinner. When Christ died on Calvary—when He died and gave up the ghost as a sacrifice for sin—I died in the view of law and judgment there. God looked at me there as dead, because of sins and dead to sin. He lays no more sin to my charge than He did to the Lord Jesus Christ, when He raised Him from the dead. This is the truth, and happy is the soul who has learned it. Let me now ask the student a vital question: "When God raised Jesus Christ from the tomb, did He raise with Him the sin that bore Him to the tomb?" NO, NEVER! Christ arose, but sin did not arise; God never quickened sin and He never will. It is unbelief that quickens sin. It is the un-

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instructed Christian who quickens sin. I speak not to be misunderstood. Atonement for sin has been made, eternal and unchangeable. No unbelief of man can make it void, but as faith appropriates it for the sinner's justification, so unbelief leaves the sinner as if atonement had never been accomplished. Now, hear: when the believer attempts to deal with sin, the flesh and carnal nature, other than Romans 6 would have him deal, namely, "**reckon** yourselves dead unto sin," he makes the death of Christ of none effect, repudiates the judicial action of God on the cross, denies the resurrection from the dead and opens again the sin question, a question which was settled on the cross forever; attempts himself to deal with that with which God alone can deal! A bold accusation, to be sure, but true. Yet this is done daily by many who think their advantages are advanced much beyond others. I have been present at great holiness meetings, conventions and assemblies for the "**deeper life**," and such related gatherings, where men have taken up the death of the flesh on the cross as if they had to deal with that which God dealt with once for all and forever, and asks but for faith to **reckon** it done! Many are to-day burdening themselves with sin and the carriage of it, who little realize they are dishonoring God before whose holy presence sin is dead, for if it were not Jesus Christ would not now be in His presence (1 Peter 3: 18). If Jesus Christ had not perfectly and satisfactorily settled sin in the flesh (Rom. 8: 2) He would still be in the tomb—God would have left Him there—but because sin was put to death in the flesh, He is now with God. Had He not died unto sin He would not be living unto God. He now lives unto God because He once died unto God by the death sin had brought (Rom. 5: 12-14).

We have before said, we have been present at great religious gatherings where the question of sin and the flesh and the carnal mind have been in question, as if they had to be dealt with apart from the atonement. What do we mean? Are we not in sympathy with a life of holiness? Most certainly and sincerely. In the following lecture we will explain the position God has made for the believer in

His Son and shall seek to lead the student to this Scriptural position, thereby bringing experience to the word of Scripture rather than attempting to bring the Scripture to an experience of our own.

Lesson No. 30.

Shall We Recognize or Reckon ?

"I know that all these things are read, or sought to be read, in the light of experience, and referred to an inward work in the soul, instead of our place in Christ and what belongs to it. These blessed texts are taken from their true application and made instruments of self-torture for souls seeking honestly but blindly to find in themselves evidence that they are accepted of God. In Christ's death we have died. Our life, our history, ended in the cross in complete and utter judgment. We live before God in Christ alone. Thus we are said to be 'dead,' 'buried,' 'quickened,' 'raised up' with *Him* and even 'seated together' in 'heavenly places in Christ Jesus.' "—F. W. Grant, in "The Perseverance of the Saints."

We mean that many believers attempt to deal with that which has been dealt with by God. "Knowing this that our old man is crucified with Him, that the body of sin might be destroyed" (Rom. 6: 6). This is God's viewpoint. We act as if it read: "Knowing this our old man is yet to be crucified." Therefore, we cease to give honor to God who dealt with sin once for all. "For in that He died, He died unto sin once, but in that He liveth, He liveth unto God" (Rom. 6: 10). "**Therefore, reckon ye yourselves to be dead indeed unto sin and alive unto God**" (Rom. 9: 11).

Our old man was crucified with Christ, not "should" be or "shall" be, but "**Was.**" It is far better to rest the matter as God has done, in what He has done, and not in what we can be doing.

It is not sin crucified "in man," as some would have it, but is "**crucified with Him**" (6: 6). Faith reckons with

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something accomplished rather than something to be accomplished.

In 1 Sam. 15 we have the dealing of Saul and Samuel with the Amalekites, among whom was Agag the king. The command of God to Saul was, "Now go and smite Amalek and destroy all they have, and spare not, but slay both man and woman, infant and suckling, oxen, sheep, camel and ass" (verse 3). As if God said, "Once for all let them come under the sentence of judgment of death and deal with them in no other way!" Saul desired to deal with them at intervals, and made attempt to control them in life, so "he spared Agag and the best of the sheep, and the oxen, and the fatlings, and the lambs, and all that was good" (verses 5-9). He dishonored the will and word of God. Samuel hearing the bleating of the sheep and the lowing of the oxen, knew the judgment of death had been suspended. At once he ordered the speedy execution of that which was under the sentence of death, and "hewed Agag to pieces before the Lord" (verse 33). What means to-day this bleating of the sheep and the lowing of the cattle? What means this constant conference note of crucifying the old man within us? Of daily surrender of our old man to God? Why in many phases and in many beautiful phrases do men unwittingly open the question of sin? Why is Agag not dealt with in death according to the Word of God? Why attempt to deal with him other than by the Word of God? Why not take God's word "reckon" rather than man's word "recognize"? Our old man was crucified with Him, therefore let us cease our parleying and reckon it done. We do not deny the presence of the old nature in the believer, but we utterly refuse to recognize it. Old things are passed away and all things are new "in Him." Faith reckons him dead and we have no further dealings with him as one can have no dealings with a dead man.

When we speak of the "daily surrender" of the old man we recognize him as alive to be surrendered. When we speak of yielding or submitting him to God we recognize that he is alive to be yielded or submitted. When we speak

of crucifying him, we recognize him as having never been on the cross, but that he is yet to be placed there. God does not say "**recognize**," but "**reckon**." God's word and way is the best word and way. Poor old Agag himself, when brought forth to execution, said, "Surely the bitterness of death is passed." The bitterness of death of the flesh is past. It was done on the cross of Christ, and we will not now seek to put to death that which God has already put to death. When the flesh presents its claims and seeks its will and way, we will reckon it indeed dead and as incapable of producing anything as we would expect a dead man to perform the functions of the living.

Beloved, "**reckon**," not **recognize**! Reckon is the word which makes to us the work of Christ valid—**recognize** is the word that makes it invalid!

If there is any better way to deal with sin than it was dealt with by God when it was crucified "with Him," I do not know it, the Roman Epistle does not know it, or is it anywhere revealed in the Word of God. If there is any "higher life," or any blessing or experience, than standing before God in the risen and exalted Christ, I do not know anything about it and thank God for my ignorance.

Lesson No. 31.

Chapter 7—The Believer Dead to the Law

"Under the law with its ten-fold lash,
Learning, alas, how true
That the more I tried, the sooner I died,
While the law cried: You! You!! You!!!

Hopelessly still did the battle rage
"O wretched man," my cry,
And deliverance I sought by some penance bought,
While my soul cried, I! I!! I!!!

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Then came a day when my struggling ceased,
And trembling in every limb,
At the foot of the tree where one died for me,
I sobbed out, Him!! Him!!!

As our justification was by faith apart from law, so also is our sanctification apart from the law, for indeed we could not find either by the law (Rom. 8: 3-4).

In Chapter 6 we saw the believer dead to sin, and in Chapter 7, dead to the law. The law demanded the death Christ suffered, but it had no demands or claims beyond His death, as His death met them all (Gal. 4:4). Nor has the law any claim on the believer who died with Christ. The claims of the law ceased at the cross. The wages of sin, which is death, were canceled at His cross for us, therefore the claims of the law relinquished hold on Him, and on us. We are where He is, living unto God! Thus we are not only delivered from the dominion of death, but also the law which brought death.

“Free from the law, O happy condition;
Jesus has died, and there is remission!”

The putting away of a former master leaves us free to be taken up with another, even Jesus, whom God has raised up from the dead. Union with Christ in His death is our death to the law, and union with Christ in His life is the charter of our deliverance. Union with Christ in death delivers us from the law, our first husband. Union with Him in His risen life, invests us with the name, title, dignity, fullness, wisdom, righteousness, redemption, fruitfulness and victory of our second husband, the Lord Jesus Christ.

This little portion of the Roman Epistle (7:1-4) is the “Book of Ruth” of the New Testament. Boaz, a mighty man of wealth, looks upon Ruth, a Moabite, to love her. To many in Bethlehem Judah, there was a great mystery concerning his choice. There was a distance between them in every way. He was a Jew, she was a Gentile. She was an alien, he was an heir. He had a great name, she had none. His possessions were many, she was ruined. He was lord of the harvest, she a gleaner. She was under the law,

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he was free. But in his love he redeemed her. In order to have her to himself, he must answer to the law. Boaz met the elders of the city, who presented the claims against Ruth. He met every demand and satisfied every claim, and took her unto himself. We read: "So Boaz took Ruth and she was his wife, and when he went in unto her the Lord gave her conception and she bare a son."

Jesus Christ, the mighty God, "looked upon us" to love us. There is mystery as to His choice. In Ephesians we are astounded and left speechless to learn this love for us was before the foundation of the world (Eph. 1:4). He was the seed of Abraham, we were aliens. He was heir to all things, we strangers to the covenants and promises. His name was great, we had none. Ours was the ruin, His the ransom! He redeemed the lost inheritance forfeited in Adam. Every legal obstacle He took away. The handwriting against us He nailed to the cross. In His death He set aside every claim, and in His life claims His possession. The union is legitimate and legal. No voice can ever be raised to condemn. We are free from the law to be taken up with our Lord and bring forth fruit unto Him as did Ruth unto Boaz. Hallelujah!

"And now remember," says Dr. Pierson, "that because you are admitted to this union, every act of sin strikes at the very foundation of this union, as adultery strikes at the very basis of marriage." Reckon yourselves dead unto sin and alive unto God.

Lesson No. 32.

The Conflict of the Two Natures. Romans 7: 5-25

"Our special subject is the amazing subtlety and deceitfulness of inbred sin. The general definition of sin in the Bible is, 'Sin is the transgression of the law.' It consists in any want of conformity to the revealed will of God, whether it be outward in life or inward in the heart. But it is of the latter the Apostle is here speaking. The

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root and source of all sin is from within us; from whence the outer manifestations take their form. The sin therefore of which the Apostle is speaking is *heart sins*, carnal-mindedness, the natural conception from within us and inherent in us.”—Marcus Rainsford.

The concluding portion of Romans 7 is found by many to be a very difficult portion of Scripture. Many false premises have here been established and much error has grown out of the failure to grasp the interpretation of the Apostle’s argument.

This is the chapter of the conflict of the old and new natures. The old and the new nature subsist together in the believer. Let us not be deceived. “Yet not I but Christ liveth in me.” The old nature coming under the “law of sin and death,” and the new nature “under the law of the Spirit of Life in Christ Jesus,” are as opposed, the one to the other, as the two laws under which they come.

The presence and performance of the old nature, however, are not to be met in the believer’s own strength, but a new law of Spirit of Life takes the charge of all contrary to God.

This portion of Romans 7 is a miniature portrait of the old conflict between the “woman’s seed” and the “serpent’s seed.” There are two objects of attack here, the heel and the head. The spiritual conflict which within this chapter is confined to the believer’s heart is the same old conflict which began in the Garden of Eden. It is the conflict of the age epitomized. The new nature is supernaturally put in us by God, and the old nature is “of your father the devil,” and the enmity which God Himself placed is beyond reconciliation and the conflict will continue, with the woman’s seed crushing the Serpent’s head in the end. God be thanked.

The believer is enabled by His death for sin, to reckon the old nature dead, indeed, while the old nature must acknowledge the new nature alive forever more.

Yes, it is the old-time enmity seen here. Genesis 3:15 is the starting point of Romans 7. There has been no change in Satan’s attack till this day, and likewise the “woman’s

seed" can make no compromise. Thus the conflict rages! The principle of conflict here in Romans 7 is the same as the conflict back to Genesis 3: 15, and the same as the conflict on to Revelation 20. **We cannot improve the old nature any more than we can improve the devil.**

Yet how many think they can and vainly attempt so to do? The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh, and so the conflict continues. The old nature is so bad nothing can ever improve it, and the new nature is so perfect it cannot be improved. That which is flesh is flesh. That which is Spirit is Spirit. They are two. The flesh is one with Adam and the Serpent. The Spirit is one with Christ. "I thank God through Jesus Christ our Lord."

Lesson No. 33.

From No Condemnation to No Separation

As we approach the study of the eighth chapter of the Roman Epistle, it seems fitting, in view of the high esteem in which the chapter has been held in all ages by devout and scholarly theologians, teachers and preachers, to preface our exposition of the chapter with excerpts and expressions of appreciation of the fathers. This will quicken the mind of the student to more soberly and sincerely search where in times past great riches have been found. Not that Romans 8 stands aloof and apart from the rest of the doctrinal argument in Chapters 1 to 8, for such is not the case; rather Romans 8 brings to a conclusion the Apostle's argument which began at Chapter 1: 16. Nor do we mean to infer that we hold the viewpoint in all details and distinctions thus expressed. New light will break from God's word continually. But we glory in the old-time love and devotion to the word of Holy Scrip-

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tures, which characterized the fathers, and which is so sadly and seriously lacking with many teachers and preachers of the present time.

"The eighth chapter of Romans is the masterpiece of the New Testament."—Luther.

"I do not speak of myself as having lived in the spirit of such a chapter, but I have found in it the picture of the man I would have been if I could."—Bishop Temple.

"Shortly before he expired, when from weakness he was scarcely able to speak distinctly, his chaplain read to him his favorite chapter, Romans 8."—Death of Bishop Whately.

"You look very bright to-day," said his sister, entering the room of the aged sufferer. "I have," was the reply, "been feeding all morning on the eighth chapter of Romans."—Last days of Rev. Bernaw, C.M.S.

F. Godet, in his introduction to the chapter, quotes Spencer as saying, "If the Holy Scripture was a ring, and the Epistle to the Romans its precious stone, Chapter 8 would be the sparkling point to the jewel."

"In entering on the exposition of the eighth chapter of Romans, we listen to the music of the greatest of the church's minstrels. It is the gospel enshrined in the most precious of the Epistles—an epitome of divine truth. Though blended with other chords, let it be noted at the outset, that the love of God and the security of the believer constitute the special dual strain intoned by our Apostle Paul in his sublime canticle."—J. R. McDuff, D.D.

"That song of songs which we hear the man of faith sing."—Besser's Biblestunden, page 147.

He often asked that the eighth chapter of Romans should be read to him; and on one occasion said: "The whole strength of St. Paul is put into that chapter. It takes in earth and heaven, things created and uncreated, human and divine, from the lowest rung of the ladder, the groaning of the creature, up to the intellectual, the emotional and the spiritual. It leaps across the finite on to the infinite love of God, which is in Christ Jesus our Lord."—Life of Dr. Wm. Robertson of Irvine.

“The Apostle had begun this chapter by declaring there is no condemnation to them who are in Christ Jesus; he concludes it with the triumphant assurance that there is no separation from His love. The salvation of believers is complete in Christ and the union with Him indissoluble!”—Robert Haldane.

Lesson No. 34.

Chapter 8—No Condemnation

“The believer’s salvation is here declared to have taken its rise in the eternal counsels of God, by whom, through all its steps, it is carried into effect. Their condemnation then is impossible, for who shall condemn those whom God justifieth? The Apostle concludes by defying the whole universe to separate believers from the love of God in Christ Jesus our Lord. In this manner he follows out in this chapter what has been the grand object through all the preceding part of the Epistle.”—Robert Haldane.

The first three chapters of our Epistle were taken up with the study of **Condemnation**. In Chapter 1, we behold the Gentile under condemnation, and without excuse, inasmuch as God had made known the purpose of redemption in His **Works**.

In Chapter 2, we saw the Jew without excuse and condemned, inasmuch as God had revealed His purpose in redemption to the Jew in His **Word**.

In Chapter 3, the universality of Sin, of both Jew and Gentile condemned, and every mouth closed and the whole world guilty before God.

Such is the dark picture of the world under the sentence of sin and death, with the judgment of God resting upon it. At the close of Chapter 3 (24 to 29), we saw what Godet calls “day break,” or redemption, which was provided in Christ Jesus, “whom God had set forth to be a propitiation.” A declaration of His righteousness in the absence of any righteousness whatever in man. Chapter 4 sets

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forth conspicuously, that this justification from former condemnation was by faith without works, while in Chapter 5 to verse 11 the results of justification by faith we see set forth in divine order and the first half of Chapters 1 to 8 is brought to a finish at verse 11 of Chapter 5, with these words: "by whom we have now received the atonement." This first division has dealt with the subject of **Sins**. At Romans 5:12, which opens with the words: "Wherefore, as by **one man**," the beginning of the second division, which deals with the subject of **Sin**, and terminates at Chapter 8:39.

In Chapter 6 we see the **Believer** dead to sin. In Chapter 7 he is dead to the law, which opens the way for this mighty and marvelous statement: "There is therefore now **no condemnation** to them which are in Christ Jesus." As if to say: As the death which we died in Him settled the claims of sin and the law, there is nothing left to condemn, therefore the conclusion of the whole matter—**No Condemnation!**

No condemnation from the law, none on account of inherent sinfulness, none from any source or for any cause, so perfect and satisfactory the work of Jesus Christ, that the Apostle can now exult—"No Condemnation!" which is but the first note in this "song of degrees," which will rise the length of the gamut to "No Separation" at verse 39.

Dr. Stifler says: "Those who make the '**now**' temporal miss the shining point. 'NO Condemnation means none possible—none forever.'" This happy condition belongs only to those in Christ Jesus.

Let us look back and see the distance we have come. From Chapter 1 to Chapter 8. From all condemnation to no condemnation! From just accusation to perfect justification. From man's unrighteousness to God's perfect righteousness. From the sin of the "first man" to the ransom of the "last man." From the pit with its mire to the rock and the choir. From the place of "no excuse" to Jesus Christ the believer's eternal recluse.

From judgment impending to the Spirit contending. From a mouth closed in humiliation to a mouth opened in

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exultation! From the depth of the corruption of the flesh to the height of exaltation in the Spirit. From lust to love, and from sensual to the spiritual. From the place of a victim to that of a victor. From the place of bondage and banishment to that of blessing.

It is indeed a long distance between the depths of degradation in Chapters 1 to 3 and the heights of holiness and happiness in Chapter 8:1. It all came about by His doing and His dying. It was Christ Jesus! He took the guilt, He bore the judgment, He tasted the death; we have His life which survived the judgment and the death. There is, therefore, **no condemnation!**

Lesson No. 35.

A New Working and a New Walking

There is therefore now no condemnation to them which are in Christ Jesus, *who walk not after the flesh but after the Spirit.*—Romans 8:1.

"The law of gravity ever keeps the serpent crawling on the earth, and he cannot rise above it; but give him wings and now he has a power superior to gravity by which he can fly. A man cannot rise above the clouds; his own dead weight would hold him down until he steps 'in' the car suspended beneath the balloon and cuts loose, when he finds another force dominating the force of gravity and carrying him aloft in spite of it. In Christ Jesus there is a power that sets one at liberty from the sinful force of his members. Gravity never ceases but it may be overcome. The law of sin in the members exists as long as they do, but 'in Christ' it cannot operate."—J. M. Stifler, D.D.

The new **walking** is because of a new **working**. When we were in the flesh we could not walk after the Spirit, now that we have a new nature it cannot walk after the flesh. The law of the Spirit of Life is the new working, from which comes the new walking. In the flesh, our condition by nature, we were under the law of sin and death, but Christ Jesus satisfied the demands of the law by bearing

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the sin and dying the death. He was put to death in the flesh and quickened by the Spirit (1 Peter 3: 18). Thus in Him we have a nature not subject to the law that operated in the old nature, viz.: the law of sin and death. But the new work by which we have a new walk, and the power by which we gain this new position, has come to us independent of the law. The law was helpless and therefore man was hopeless. The law could bring accusation and condemnation, but no deliverance or justification. Says Dr. Stifler, pertinently, "The anchor of the law was strong in itself, but it would not hold in the mud-bottom of the heart." The weakness of the law for justification is no disparagement to it—it never was designed to save sinners. How could it be supposed that a creature who had apostatized, who was a rebel against God, could re-establish himself in the divine favor? Yet such a re-establishment, in order to enjoy the favor of God, was necessary. A creature in such circumstances could only be established by God Himself, and that by an act of free and sovereign mercy, compatible with His justice and truth as well as with the essential glory of His character. Robert Haldane says: "It was impossible that mercy could be extended in any other way than that which the Gospel records." How could the justice of God be satisfied but by an atonement of infinite value to meet the infinite value of sin? And how could such an atonement be made for man, but by one who was at the same time God and man—the infinite God manifest in human nature? Thus the great statement in verses 3 and 4, "For what the law could not do, in that it was weak through the flesh.

God Sending His Own Son

in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh (the old nature), but after the Spirit (the new nature)."

The law was strong to perform its office; that is, to justify all by whom it was perfectly obeyed. (The law justified Jesus.) Its weakness was through the flesh; that

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is, the guilt and corruption of our nature. So God sent His Son to do what the law could not do. This is the preface to the "mystery of godliness." Here we see the depth of the incarnation and the atonement. Here we are lost in wonder and worship before God, by whom we have received the atonement. It was His working in the flesh which makes it possible for our walking in the Spirit. He came under the law that condemned us that we might come under a law that delivers us. God sent His Son!

Lesson No. 36.

God Manifest in the Flesh. Chapter 8 (Continued)

The Deity of the Son.

1. He pre-existed as God.—John 1:
2. He was predicated as God.—Isa. 9:6.
3. He professed to be God.—John 5:18.
4. He was proclaimed God.—1 Tim. 3:16.
5. He was promoted as God.—Heb. 1:8-9.
6. He was petitioned as God.—1 Cor. 1:2.
7. His perfections are God's.—Eternity, John 8:58; Omnipotence, John 10:28; Omnipresence, Matt. 18:20; Omniscience, John 10:15; Holiness, Heb. 7:26; Love, John 15:6; Name and Title, John 20:28; Worship, John 5:23.
8. He created.—Col. 1:15-17.
9. He is "Providence."—Heb. 1:3.

J. H. Sammis.

God sent His Son to do what the law could not do. The law could not effect the salvation of the guilty sinner in the way of righteousness; this God's Son came to do and accomplished His mission. He was God manifested in the flesh, the One whose deity is so beautifully set forth in the article at the head of this lesson, became perfect humanity, and thus we see Him manifested as God in the flesh. Here is both the deity and the humanity of Christ (1 Tim. 3:16). This is the mystery of godliness. By the general agreement of the best of students the words, "in the likeness of sinful

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flesh" is not "sinful flesh," for "in Him was no sin," nor the "likeness of flesh," for His was real flesh, but the **likeness of sin's flesh.** When He came into sin's flesh, He was conceived by the power of the Holy Ghost, and did not spring from Adam by ordinary generation. Some one has said, "God exhibited in the perfect humanity and the perfect walk of His incarnate Son, a **living** condemnation of sinful flesh; and in His atoning death He exhibited the full and final condemnation of it." Whatever be this mystery of godliness, this we know, that when God sent His son and identified Him with the flesh, He, by this act, came under the sentence of death and judgment resting upon all flesh. Jesus stood where judgment must be executed and judgment fell. Yes, here we see the Father condemns the "Son of His love," that He may absolve the children of wrath.

In all this we see the Father assuming the place of Judge against His Son, in order to become the Father of those who were His enemies. (See Rom. 5:10.) Not even in hell is the guilt, demerit and character of sin so fully manifested as on the cross. I would not go to hell to study God's estimate of sin, I would go to the cross. The cross manifests sin as hell cannot. What, tell me, could afford a clearer estimate of sin and its nature than God laying it on the head of His only begotten Son? We are living in an age when the character of sin is unknown, and this has raised dismay and alarm to many, and what is the remedy? The preaching of the cross is the remedy, for here God shows what sin is to His Holiness, when His Son hangs on the tree accursed (Gal. 3:10-13).

Ah, beloved reader, hear, if it be that now we are walking after the Spirit, or have the new nature, it is because in sin's flesh Jesus Christ suffered the judgment of God on the corruption of our flesh, which could never please God or come into His presence forever. The righteousness of the law could never have been fulfilled in us while in the flesh. What a verdict is this! But God sent His own Son, and in Him we receive a new nature, and in it we hence-

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forth walk, well pleasing to God. Praise be to God! Let every new creature in Christ Jesus declare—

“My life, my love, I give to Thee,
Thou Lamb of God, who died for me.”

If God left Him to feel the full weight of His indignation against sin, I will henceforth yield to Him the full length of my service, and slave at His feet without a thought of sacrifice.

Lesson No. 37.

The Structure of Romans 8

“This chapter presents a glorious display of the power of divine grace; and of the provision which God has made for the consolation of His people. He here draws the general conclusion of the Epistle, that to them who are in Christ Jesus there is no condemnation, while this could not have been accomplished by law, he shows that it had been effected by the incarnation of the Son of God by whom the law has been fulfilled for all who are one with Him as members of his body.”—Robert Haldane.

Open your Bible, look to God, and together we shall see the purpose of God in calling us to sonship, and as we behold the inheritance to be ours, with Christ, our hearts will cry unto God in unworthiness. Oh, the post resurrection blessedness herein set forth! The believer, a new creature, awaiting resurrection, and the old creation awaiting renovation!

For a moment we will retrace our study of Romans, leading to this capstone, Chapter 8.

- Chapter 1. Man’s Ruin.
 - Chapter 2. God’s Judgment on Sin.
 - Chapter 3. The Universality of Sin.
 - Chapter 4. Faith Without Works.
 - Chapter 5. Results of Justification.
 - Chapter 6. The Believer Dead to Sin.
 - Chapter 7. The Believer Dead to Law.
 - Chapter 8. In Christ Jesus.**
-

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Thus we see that Chapters 1 to 3 set forth Condemnation; Chapters 4 and 5, Justification; Chapters 6 and 7, Sanctification, while Chapter 8, the believer's Glorification and the Creation's Renovation. All the way from **Condemnation to Glorification.**

We will first notice the fourfold division of the chapter:

A. **The Condescension of the Son of God.** Verses 1 to 4.

I. **The Deliverance of the Old Creation in Resurrection.** Verses 5 to 17.

I. **The Deliverance of the Old Creation in Renovation.** Verses 17 to 27.

A. **The Exaltation of the Sons of God.** Verses 28 to 29.

The student will see at once the beautiful order of the chapter and the relation A—A and I—I, bear one to the other. In the first division we see the **Son of God;** in the last division we see the **Sons of God.** Likewise, in I—I we see the New Creature in **Resurrection,** and the Old Creation in **Renovation.** There is also a subdivision to each main division. The first division shows the **Believer's Salvation,** and the last the **Believer's Security.** The second and third divisions each have keys. Division 2 (verses 5 to 17) has for its key "**Sonship.**" Division 3 (verses 17 to 27) has for its key "**Heirship.**" Both the keywords, "**Sonship**" and "**Heirship,**" are found in verse 17, which is the "**Heart of the Chapter.**" This is the vital point in the argument. The inheritance is for Sons only.

Lesson No. 38.

The Structure of Romans 8 (Continued)

We are now ready to briefly consider the first and the last divisions, "**The Condescension of the Son of God,**" and "**The Exaltation of the Sons of God.**" May we here

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receive strong spiritual food. May the eyes of the student be opened to the compensation God has secured for those who walk in faith in this present period of suffering (verse 18).

The chapter opens with a note of **Exultation**, and closes with the same. In one instance the rejoicing is because there is no **condemnation from the law**, and the last because there is no **separation from the Lord**. The salvation of Christ issues in the security of the saint.

Notice next the **Situation**. In both we are "in Christ Jesus." In this Situation we have security from the Law of God, and security in the Love of God. Thus the Condescension of the Son of God, and the Exaltation of the Sons of God are placed in contrast and comparison, each new letter showing forth a new aspect of His humiliation and our glorification. The keywords accompanying each letter, to be sure, form an alliteration, but do no violence to interpretation. Read these contrasts with care and prayer, and we are confident the vision of the depth to which He came for us, and the heights to which He will take us, will greatly increase our love and devotion to the One who "loved us and gave Himself for us." We are enabled to do His work only as we have beheld His work. Only as the believer beholds His exchange of Sovereignty for Service, will he be willing to turn from selfishness to service.

The Second and Third divisions are related. One has to do with "Sonship," the other with "Heirship." Verse 17 —If "**Children**," then "**Heirs**." Thus, in comparison, we read I—I. The life of the Child of God and the Liberty of the Children of God. Mortification in the Present time and Glorification in the Coming time, etc., until we have traced the Sons of God to Resurrection and the Renovation of the Creation because of the Sons of God. Each comparison will bring to us a new surprise, and will open the eyes of our understanding to His mighty undertaking, which He brings to a glorious and victorious consummation! The believer's regeneration by the impartation of

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the new nature, will end in his resurrection from the dead, and the believer's resurrection is the pledge of the Creation's Renovation!

A creature now in conflict (verses 5-7), but then in conquest (verses 22-23).

A groaning creation now (verse 22), but a glorious creation then.

In whatever way it may be attempted to be accounted for, it is a fact that the world and all around us is in a suffering and degraded condition. This state of things bears the appearance of being inconsistent with the government of God. The proud sceptic is here completely at a stand. Philosophy is here at a stand. Reason is at a stand. They cannot even conjecture why such a state of things should have had place. Mr. Hume said, "The whole is a riddle, an enigma, an unexplicable mystery." Revelation, the Book of God, alone dispels the darkness and unveils the mystery. Thank God, revelation can reveal the things forever concealed from reason. But the most remarkable fact of all is that the solution of it all has to do with the child of God in relation to the Son of God.

Lesson No. 39.

The Parenthetical Portion—Chapters 9 to 11

"Let us keep in mind that the Apostle is talking distinctly to, and about God's Israel, and not the Gentile world, not the Church, not the Christian, but to the Jew, God's chosen people, and if we keep these things in our mind we will be able to understand many of the perplexing things in this wonderful Epistle."—Dr. Len G. Broughton, in "Romans."

With our last lecture we concluded our studies in the first main division of the Roman Epistle, including the first eight chapters, which we called **Salvation**.

The first main argument of the Epistle is concerning

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Salvation. The argument which began at Chapter 1:16 is brought to its final conclusion at Chapter 8:39. We passed on from divine accusation issuing in human condemnation. We next saw the Justification and Salvation of the believer and provision for his Sanctification and future pledge of his Glorification. We assure the student we have but lingered at the circumference of our subject, who can hope to reach the center of divine purpose and power in Salvation? If any have been enabled through our writings to behold the personal glory of the Son of God and the future glory of the sons of God, this is our recompense! It is with contrite hearts we now approach this remarkable portion of the Roman Epistle known as the "Parenthetical Portion," including Chapters 9, 10 and 11.

We here begin a new subject; a subject not hitherto mentioned in the Roman letter. The subject of Chapters 9, 10 and 11 is not a continuation or a complement of anything set forth in the preceding Chapters 1 to 8, or is the subject of Chapters 9 to 11 continued in the remaining chapters of the Epistle, viz., Chapters 12 to 16. We do not say these chapters contain a subject which is new to the Scriptures, for such is not the case, but we do contend their subject is not uncommon with the two other divisions of Romans. Romans may be quickly outlined thus: Salvation, Chapters 1 to 8 (Parenthetical Portion, 9-10-11); Exhortation, Chapters 12 to 16. The Exhortation found in Chapters 12 to 16 is based upon the doctrine laid down in Chapters 1 to 8, and not on anything in Chapters 9, 10 and 11.

As the subject-matter of all Scripture has to do with three classes: the Jew, the Gentile and the Church of God (1 Cor. 10:32), so here in Romans 9 to 11 the subject is the Jew and the Gentile, as such, and not to the Church of God.

The history of the Jew and the Gentile practically run side by side on horizontal parallel lines, but the church, its calling, conduct and destiny is a vertical line, having nothing in parallel with the Jew and the Gentile. The first two are for the earth; the church is for the heavenlies (Eph. 3:10).

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For this cause this portion is called the "Parenthetical Portion," because it is a parenthesis in the Roman Epistle. A definition of a parenthesis is "an explanatory clause or a qualifying statement." A parenthesis is an infusion which does not create confusion. A parenthesis may be inserted in the main body of a sentence or a subject. Grammatically, the context is complete without it. A parenthesis does no violence to the noun or the verb, the subject or the predicate. A sentence is grammatically complete without a parenthesis and the introduction of a parenthesis does not destroy its completeness. For example, we will take the following sentence:

"**This is a nice day (all days are nice) in California.**" It is a perfect sentence without the parenthesis and likewise perfect with it. Romans 9 to 11 take the place in the Roman letter that the words in parenthesis (all days are nice) take in the sentence above.

This "parenthetical portion" is an infusion into the Roman Epistle which does not create confusion if it is understood as a parenthesis, otherwise it is all confusion. To reconcile the position taken in Romans 8 with the position taken in Romans 9 to 11 is an impossible task, and those who have attempted to do it have baffled themselves and beclouded interpretation, and in most cases begged the question and almost repudiated the former argument on Romans 1 to 8. Even so eminent an authority as G. Handley Moule, in the Expositors' Series, here confesses his confusion and attempts to reconcile the irreconcilable!

The main argument of Romans would be complete without this portion. If Chapters 12 to 16 were placed next to Chapter 8 the argument would be unbroken, because the one is based on the other, but this is not true of 9 to 11. It has to do with Israel, the past unconditional election, the present temporary rejection, and the future reception, and this is not the subject of any other portion of Romans, save Chapters 9, 10 and 11.

The advice of Dr. Len G. Broughton, an eminent preacher and teacher, which appears at the head of this article, will be of great help to the student as we enter the

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study of this great section of the great Roman Epistle. What we are now urging is the very key to the study of the Bible, and too much emphasis cannot be placed.

This portion stands explanatory to the unchanged purpose of God toward Israel concerning whom many think God's dealing with them as a nation is closed forever, inasmuch as the former part of Romans indicates that God is now dealing with them individually. This is true for the present, perhaps, but their national future awaits another dispensation of time, for God has not "cast them away," and the prophetic word remains sure!

It is now necessary to recapitulate a few remarkable facts stated in Lecture No. 4.

Note a few marvelous facts! See how God by this parenthesis has guarded the subject matter of Chapters 9, 10 and 11 from the main argument of the Epistle. The word Israel does not occur anywhere in the first eight chapters, nor does it occur anywhere in Chapters 12 to 16. The first place that the word appears is at the opening of the "Parenthetical Portion" (Chapter 9:4), and from this point to the close of Chapter 11, the words "Israelites and Israel" are found just fourteen times; the double measure of spiritual perfection in the purpose of God.

Furthermore, in Chapters 9 to 11 the name Israel occurs just twelve times—the number of the Tribes! As if standing there as a pledge for the future restoration for the twelve tribes. Compare Revelation 7:4-8. Here we see the breastplate over the heart of the High Priest with the names of the twelve tribes thereon, His eye still upon, and purpose still unchanged, though He has for the time turned to a "purpose within a purpose." Here is the security of the "promise to which the twelve tribes hope to come" (Acts 26:7). This is the "Hope of Israel."

As a change in purpose with God is found in Romans 1 to 8, so the former purpose of God is declared unchanged in 9 to 11.

What a joy to behold God's people Israel, their distinguishing characteristics, the cause of their present dispersion and their future glorious gathering! Let us search

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the Scriptures to see if these things are so. Seek the personal guidance of the teacher of "all truth." Lean not on thine own understanding. The Lamb is the light of Scripture as well as of the heavenly city.

Lesson No. 40.

The Unconditional Election of Israel

Commentaries and sermons are still too largely characterized by spiritualizing all promises made to Israel and literalizing all curses denounced on the same people. This principle is unjust, unscriptural and misleading. All the promises in the Word of God are made, some to Israel and some to the Gentiles; if the Gentiles take their own and Israel's also, none are left for poor Israel. No wonder so little interest has been manifested in the spiritual welfare of Israel, "still beloved for their father's sake," when the Gentiles have found only curses under Israel's name as the Jew's portion of the Word of God."

—John Wilkinson, in "Israel, My Glory."

When the eighth chapter of Romans closes we see the apostle in a state of great joy. He is exulting in God who has called, justified and glorified. The climax reached here perhaps is unequaled anywhere else in New Testament, unless in Ephesians 1.

The student can at once see that Romans 9:1 is NOT a continuation of 8:39. The sublime and matchless closing of Chapter 8 precludes this. The closing of Chapter 8 is a climax to the doctrinal development of the Epistle which began with Chapter 1:16. Chapter 8 closes with a pæan of victory and a period of completeness. With numerical perfection it is brought to a successful and satisfactory close.

In Chapter 8 we saw the apostle's joy, but here we see sorrow, agony and suffering. The Holy Spirit has indicated plainly and unmistakably the subjects of these chapters. This He always does in all Scripture, and if we would but look for His teaching all confusion would be dismissed.

The subject here is: "**My brethren, my Kinsmen ac-**

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cording to the flesh, who are Israelites" (Vs. 3 and 4).

Israel is a name given to Jacob (Gen. 32:28) and to him were born twelve sons who were known as the "Children of Israel" (Ex. 1:1-4).

The Children of Israel are the natural descendants of Jacob. These twelve sons afterwards became the head of twelve tribes. To them God made much of His will and purpose known, and it is concerning them the apostle now speaks in Chapters 9, 10 and 11.

These children of Israel were a privileged and distinguished people. The apostle sets for this seven-fold privileges of Israel in Vs. 4 and 5.

1—The Adoption.

2—The Glory.

3—The Covenants.

4—The Law.

5—The Service.

6—The Promises.

7—The Fathers.

These distinguishing principles belong wholly to Israel and any attempt at interpretation which fails to recognize this unchangeable principle leads to much dismay and failure.

1—They were the people of the Adoption. They were the people of God's divine purpose. God purposes to fill the earth with His glory and chooses this manner and method (Gen. 12:1-3). Thus the conditional election of Abraham and the nation which sprang from his loins. This choice has never been annulled or transferred. The gifts and callings of God are without repentance (Rom. 11:29). He hath not dealt so with any other nation (Psa. 147:20).

2—They were the people to whom the "Shekinah" glory was committed. Dr. Stifler says: "They alone had the Shekinah glory." The "Shekinah" was the visible manifestation of Jehovah on the earth. This "glory" was theirs. The glory has now departed and will not return until they "return." See Ezekiel 11:22 and 23; also 43:4 and 5.

3—The "Covenants" were made to their fathers and in

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the covenants were couched the divine propaganda with His power to perform that which He had promised. They were made from time to time and renewed from time to time.

4—The “Law” was given to Israel and ordained by angels in the hands of a mediator (Gal. 3: 19). “This Law was given to Israel in three parts: the Commandments, expressing the righteous will of God (Ex. 20: 1-26); the Judgments, governing the social life of Israel (Ex. 21: 1 to 24: 11), and the Ordinances, governing the religious life of Israel (Ex. 24: 12 to 31: 18).”—Scofield.

5—The “Services” with their divine dignity and description, their imposing splendor and minute detail. The priestly action was rich in prophetic anticipation. Tabernacle and temple services were significant and distinguished.

6—The “Promises” or the prophecies were the particular and peculiar property of Israel. They had advantage “much every way,” but chiefly because unto them were committed oracles.

7—The “Fathers,” other nations had the illustrious and great, but not after the manner of Israel, whose “fathers” were divinely chosen and divinely guided and instructed. Abraham, Isaac and Jacob had this honor. Not only these privileges as we now know to be set forth in the Old Testament Scriptures, but when the record of New Testament writings is made known, and the silence of centuries is broken, behold there is born into the world from the womb of a Jewish maiden one who is “Christ the Lord” and “God over all, blessed forever more.” It was from Israel whom, as concerning the flesh, Christ came” (Vs. 5). He to whom the above-mentioned “privileges” all pointed the way, has come! He is David’s son and Abraham’s seed.

The first verse of the New Testament reads: “The book of the generation of Jesus Christ, the son of David, the son of Abraham” (Matt. 1: 1). He came from Israel (Rom. 9: 5). He came to Israel (Matt. 15: 24; John 1: 12). He was a minister to Israel and confirmed every promise made to the “fathers” (Rom. 15: 8). He was offered to Israel

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(Matt. 4:17 and 23). He was rejected by Israel (John 19:15). He was put to death for Israel (Isa. 53:8), "for the transgression of my people was He stricken" also (Daniel 9:25). He was raised from the dead and offered again to Israel (Acts 2:22, 23, 24 and 38, etc.). They had rejected Jehovah of the Old Testament, Jesus of the Gospels and now the Holy Spirit's offer of the Kingdom at Pentecost. The rejection is three-fold. Judicial blindness is henceforth their portion until they shall say "blessed is He that cometh in the name of the Lord." Surely the student will now see why the apostle is in great heaviness of heart and in continual sorrow. Why he wishes himself "blotted out" for his brethren's sake, his kinsmen after the flesh (Vs. 1-3). Surely God will now give them up as they have given themselves over. Surely He will cast them off forever. No! The purpose of God stands according to election and "not of works but of Him that calleth" (Rom. 9:11). Had it not been for God's choice of them and purpose with them they would have been consumed. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). Fires of persecution, the foes of centuries, the fury of nations, nor the frenzy of Satan cannot touch them, for "He that keepeth Israel neither slumbers nor sleeps" (Psa. 121:4). A recent novel called "The Melting Pot," in which the author shows America the place where all nations are boiled down and individuality lost in a new and mongrel type. The novelist's conception may be true so far as other nations are concerned, but concerning this nation of whom it is written, "The people shall dwell alone and not be reckoned among the nations" (Numbers 23:9), it is not true and will never be. Other nations will come to an end, but not this one. Can America accomplish what Egypt, Babylon, Persia, Greece and Rome have not been able to perform? Can America do in the last time what the nations have not been able to do in all time? No, never! The United States of America will not do what the federated governments of Europe have failed to do. These people will defy any "Melting Pot," though seven times heated. The fires that consume others

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expire when they come to Israel. They are like the burning bush, "not consumed." While writing this article a Hebrew came to my study sick and nearly palsied. Holding forth his hand, he said, "Do you see this withered hand? There is no one to say 'stretch forth thy hand.'" Alas, how true of the whole nation; the power gone and the hand withered that once held the scepter over nations. But, thank God, there is **some one** who will see that it is stretched forth again.

No, Israel will not be touched by a "Melting Pot" of national or social conditions, but this "Melting Pot" is but in God's hand a "Smelting Pot" from which Israel will come forth purified as gold (Psal. 68: 13). In the "Watch Word and Truth" for December, 1909, we clip the following excerpt, which is a leaf on the "fig tree," which indicates that summer is nigh:

"Dr. Fromenson recently gave utterance to the following words: 'We are a nation; without a land, if you please, but a nation. We must fight quietly, peacefully, silently. Palestine was the Jews' land. Palestine must be the Jews' land again. They say that Palestine cannot be obtained by the Jews, because the Turk will not have us there, and now we read that the Turk has offered 75,000,000 acres of land for Jewish colonization. Palestine lies languishing for her people.' "

It is concerning the Past, Present and Future of this people of whom the apostle is writing in this parenthetical portion. Let the student read and reread this portion.

Lesson No. 41.

Temporary Rejection of Israel—Chapters 9 to 11

"We have been like little children playing with a wonderful puzzle. We have fingered piece after piece, we have looked on a little bit of the picture, on each separate fragment. How are we to put the

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puzzle together so as to find the complete picture; or is there no picture at all, but merely confusion? Is there some one behind the whole who has been working His own purpose through the centuries? The key to the puzzle is to be found in God's Word. When the fragments are put together we shall discern on the completed picture, and connected with one central *Figure*, that of *Israel*. God's purpose toward Israel, and through Israel to the world, form the key to the Bible itself, and to the world as a whole."—Ada R. Habershon, in "The Bible and the British Museum."

If the calling of Israel is unconditional, and it is, therefore the present rejection of Israel is but **temporary**. He has set them aside but not "cast them away" (Rom. 11:1).

He had a "purpose within a purpose," which purpose we now behold in the Present time, viz., the calling of "the Church which is His body" (Rom. 16:25; Eph. 3:9; Col. 1:26). The present purpose of God has not turned Him from His former purpose. "The gifts and calling of God are without repentance." He has called the people to Himself for a purpose which is not yet fulfilled and He gave them the Land for their possession, but they are banished from it, but not forever. The kingdom which He offered them and which they rejected, has been **deferred** but not transferred as some would have us think. There is Divine purpose in it all. We think Dr. John Wilkinson right, when he says, "the promises to the fathers are neither annulled nor transferred but confirmed by Christ. The promises are still theirs and the whole Gentile world awaits the fulfillment of these promises to the natural and the National Israel."

Thus according to the prophetic word we see Israel who should be in the Land, scattered in all lands and who should be at the head of all nations under the heel of all nations. The cause of Israel's National rejection are threefold: Idolatry, the rejection of Christ, and forbidding the Gospel to the Gentile. God called Israel for a threefold purpose: (1) To be the organ and the custodians of the oracles, the prophetic scriptures. (2) To preserve and conserve the unity of God in the midst of the heathen. (3) To make known His saving health to the nations. The first two they did, at the third they failed, but their originally appointed duty awaits them.

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The Prophetic Picture

of Israel in the present was written in advance. Dr. Kellogg says: "The Jews alone have had their history written in advance." Daniel looking out upon his people under Gentile dominion cries: "All Israel have transgressed thy law; therefore the curse is poured upon us, and the oath that is written on the law of Moses" (Dan. 9:11). Thus our attention is directed to Moses, who foresaw and foretold the present position of Israel beneath Gentile domination, of which dominion subsequent prophets spoke with detail.

"When I shall have brought them into the land which I sware unto their fathers . . . and they shall have eaten and filled themselves and waxed fat; then will they turn to other gods and serve them, and forsake and break my covenant . . . for I know their imagination which they go about, before I have brought them into the land which I gave them."—Deut. 31:20, 21.

Here the universal apostasy is set forth in advance.

"If ye shall despise my statutes I will even appoint over you terror, consumption, and the burning ague that shall consume the eyes, and cause sorrow of heart, and I will set my face against you and **ye shall be slain before your enemies, and they that hate you shall reign over you.**" See Lev. 26:15 to 17; 25 and 26.

Here we see foretold in advance the calamities which have overtaken them.

Their exile from their land was likewise foretold.

"Ye shall be plucked from off the land whether thou goest to possess it, and the Lord shall scatter thee among all the people, from one end of the earth even unto the other." Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into captivity."—Deut. 28:25, 63, 64.

The People, the Land and the city have all come under the judgment of the prophetic word. This is most marvelously recorded by Dr. Kellogg in his matchless book, "The Jews or Prediction and Fulfillment." It is not the purpose of this study to enter into a full discussion.

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Isaiah was likewise granted vision from God concerning Israel's present dispersion, when in Chapter 6 God says:

"Make the heart of this people fat, and make their ears heavy and shut their eyes, lest they see with their eyes, hear with their ears and understand with their heart and be converted and be healed."—Isa. 6:10.

Isaiah likewise knew this could be but a temporary apostasy and with a deep knowledge of God's purpose cries, "Lord, how long!" (Vs. 11). What is the duration? is what he meant, knowing it could not be always.

Jeremiah saw their present distress and said:

"Thus saith the Lord of Hosts, behold I will send upon them the sword, the famine and the pestilence, and will make them like vile figs that cannot be eaten, they are so vile. I will persecute them with the sword, with the famine and the pestilence, and will deliver them to be removed to all the Kingdoms of the Earth, to be a curse and an astonishment, and a hissing and a reproach among all the nations whither I have driven them."—Jer. 29:18-19.

Time will not permit us to speak of Ezekiel's prophecy and of that of Daniel, which is the key to Israel's future as well as pronouncing the doom to Gentile dominion.

The tenth chapter of Romans shows the failure of Israel because of the unbelief, but it likewise shows that their unbelief cannot alter God's purposes. They may seek to establish their righteousness (Vs. 3), but their righteousness is in Heaven and they will have none till they behold Him whom they have pierced coming in the clouds of glory and acknowledge Him in the language of Isa. 53:4-12.

Thus the history of Israel in the present age among the nations runs along with the history of the nations whom they are among.

The time of Israel's exile and the times of the Gentiles run contemporary. Since Nebuchadnezzar of Babylon Gentile dominion on the earth and over Israel has been by God appointed and permitted (Jer. 21:7. 22:25; 25:9-11; Daniel, Chapters 2 to 7).

Gentile dominion will come to its end; God has decreed

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it. At that time Israel will celebrate deliverance and take the place God has determined. The mouth of the Lord has spoken it. Their "house" will be desolate until then. When they cry what they should have cried when first he came, "Blessed is He that cometh in the name of the Lord," He will deliver them! Until then Jerusalem trodden down (Luke 21: 24; Rom. 11: 25), the people scattered and the promised prophetic blessedness withheld from the earth. "Make haste thou rejected Messiah and gird thy glittering sword and come down!"

Lesson No. 42.

Israel's Ultimate Reception

"Sooner or later the world will witness the reinstatement of the Jewish nation in the land of their fathers. They will not, as some suppose, be merged in the nations among whom they are scattered, and so lose their nationality, but, restored to their own land, they will continue a nation forever."—Samuel H. Kellogg, D.D.

Having seen the Unconditional Election of Israel, and their Temporary Rejection we are now ready for the concluding chapter concerning the Ultimate Reception of Israel. God has not cast them away from being a nation or has He purposed to mix and mingle them among the nations.

His original purpose stands through for the time, set aside. He did the scattering, He will do the gathering (Jer. 32: 37). He dispersed them and He will assemble them. Only He could do the one and He only can do the other. See Jer. 31: 10, also 29: 14.

The eleventh chapter of Romans deals with the Restoration and Ultimate Reception of Israel. Here we find that God's purpose has not been transferred but deferred. Their future is assured by the unfailing, unchanging purpose of God revealed in the scriptures of the prophets. Of this

purpose many are ignorant. In fact, it is sad to state the very things concerning which God would not have us to be ignorant, we are most ignorant. To-wit: in the New Testament, we find the words "I would not have you to be ignorant" occurring a number of times.

Of these specifically marked truths we are particularly ignorant. He would not have us to be ignorant of:

1. Israel's Present Blindness and Gentile Fullness (Rom. 11: 25).

2. Concerning Spiritual Gifts (1 Cor. 12: 1).

3. Concerning them that sleep (1 Thess. 4: 13).

Concerning these things we are ignorant.

The Apostle says:

"For I would not, brethren, that you should be ignorant of the mystery, lest you should be wise in your own conceit; that blindness in part is happened to Israel until the fullness of the Gentiles be come in."—Rom. 11: 25.

Thus we learn that when Gentile world dominion reaches the limits placed by God, "There shall come out of Zion a Deliverer and shall turn away ungodliness from Jacob."—Rom. 11: 26.

The Little Word "Until"

The little word "until" is wonderfully rich in its use with Israel.

When in Isaiah he heard the voice of the Lord declaring the blindness and unbelief of Israel, knowing it cannot be forever, he cries (Isa. 6: 11), "Lord How Long?" and receives from the Lord the answer, "Until" (Vs. 11). The "until" places the limit and likewise declares God's future purpose beyond this predicted blindness which is the present blindness. See Acts 28: 25 to 28.

Jesus lamenting over Jerusalem cries:

"O Jerusalem, Jerusalem, thou that killst the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gath-ereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth TILL ye shall say,

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'Blessed is he that cometh in the name of the Lord.'”—Matt. 23: 31-39.

Here we learn the desolation of Israel's house is not to be forever, but for a time. They who said "Crucify Him" will say "Blessed is He." But "until" that time there is no brooding wing for Israel.

Speaking concerning the dispersion of His people Jesus declares:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles, UNTIL the time of the Gentiles be fulfilled."—Luke 21: 24.

Again the divine instruction concerning the present condition of Jerusalem is illumined by this marvelous word "until." This word sheds light beyond the present.

It is a light shining in a dark place.

To-day Jerusalem is trodden down by the Gentiles, but this will end, for God has said "until"—until means not always.

Psalm 110 is a most remarkable one. The manifold use made of it in the New Testament will richly repay the student's time for study. It is a Psalm of the ascension of Messiah, and Present Priesthood.

"The Lord said unto my Lord, Sit on my right hand until I make thine enemies thy foot stool."—Psa. 110: 1.

This Psalm is used by Jesus when confronted by the Pharisees. The word "until" looks to the future work of Messiah when He comes in "great power and glory" and "the day of vengeance" is come. At this coming Gentile dominion will reach its end and Israel be saved, the land restored, and the city delivered and the earth blessed. See concerning this great restoration the Prophecy of Jeremiah, Chapters 30 and 31.

"Thus saith the Lord, We hear a voice of trembling, of fear, and not of peace. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned to paleness? Alas! for that day is great; there is none like it! It is even the time of Jacob's trouble; but he shall be saved out of it. For I am with thee to save

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thee, O Israel, saith the Lord ; for I will make a full end of all the nations whither I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure : I will not leave thee unpunished."

The last and supreme effort of Satan just preceding the deliverance of Israel by the coming of the Lord in great power and glory will be to wipe out the Jewish nation from the face of the earth. This he could do if it were not for the One who "keeps Israel, (who) neither slumbers nor sleeps" (Psa. 121:4). This will be attempted by a world confederacy under Anti-Christ.

The Psalmist has shown us this period of time in Psalm 83:3 to 5.

"For lo thine enemies make a tumult and they that hate thee have lifted up the head. They have taken crafty counsel against thy people and consulted against thy hidden ones. They have said, Come, let us cut them off from being a nation ; that the name of Israel may be no more in remembrance. For they have consulted together with one consent : they are confederate against Thee."

This is a confederacy against God. The blotting out of Israel would be the destruction of the purpose of God.

Says John Wilkinson : "Just at the moment of Israel's extremity when the Anti-Christ seems within measurable distance of complete success, the clouds part asunder over the Mount of Olives, Christ returns, the Jews are delivered, Anti-Christ destroyed, there is universal mourning amongst the inhabitants of Jerusalem, followed by the National conversion of Israel, the occupancy of the throne of David by David's Son and Lord, the cessation of war and the commencement of the millennial reign and the blessing through Israel of the whole Gentile world." The Prophet celebrates their deliverance in the following majestic strain :

"He will swallow up death in victory, and the Lord God shall wipe off tears from all faces, and the rebuke of His people shall be taken away from off the earth ; for the Lord hath spoken it. And it shall be said on that day, Lo, this is our God, we have waited for Him, and He will save us : this

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is the Lord, we have waited for Him, we will be glad and rejoice in His salvation.”—Isa. 24:8-9.

We crave forgiveness for attempting to cover such a wonderful scope of scripture in so short a space. It may be left to us at another day to write fully concerning God’s purpose for Israel.

Concluding Lesson

Chapters 12 to 16

You have patiently followed with us through the book of Romans. Each of its grand divisions has been covered in our course. First, Chapters 1 to 8, which we named **Salvation**. Second, Chapters 9 to 11, named **Dispensation**. We now speak generally of Chapters 12 to 16, known as **Exhortation**.

Chapters 12 to 16 are an Exhortation based on the truth of Salvation as set forth in Chapters 1 to 8. The “I beseech you therefore” of Romans 12:1 continues Chapter 8 as an exhortation and not Chapter 11, which with the two preceding Chapters 9 and 10, are a parenthesis within the Epistle. This last division 12 to 16 has three subdivisions as follows:

Transformation.—Chs. 12-13.

Exhortation.—Ch. 14 and 15.

Salutation.—Ch. 16.

The chapter names are:

Christian Character.—Ch. 12.

Duties to Powers.—Ch. 13.

Relation to Brethren.—Ch. 14.

Christian Labors.—Ch. 15.

Salutations.—Ch. 16.

This portion of the Roman Epistle is practical. It reveals the “ways” that suit the mercies shown us. Here we

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find the Transformation worked by the Gospel of Salvation. Here we find gifts bestowed and spiritual equipment for life on earth. Here is our walking as the result of "His Working." Here we find light on life's duties. This portion of the Epistle begins with the practical and ends with the personal. The Epistle which begins with the word of Salutation to them that be in Rome ends with personal greetings to many that be in Rome.

There is much rich revelation in this portion which time forbids us at this time declaring. We have shown in Lecture No. 9 the remarkable contrast between the opening and the closing of the Roman Epistle. Much help will be found by referring to this lecture. Our work of necessity must be brought to a close. We trust many have been helped by the teaching as we have in the teaching.





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